THE Confession and publike recantation of thirteene learned personages, lately conuerted in *France*, *Germanie*, and the Lowe-Countreys, *from Poperie, to the Churches reformed*: wherein they haue zealously and learnedly set *downe the reasons that moued them thereunto.*

Richards Grosmont 6.

¶ The names and degrees of the Conuerts.

1. *Godefrid Rabin*, Fryer and Preacher in *Prage*, at *S. Thomas* on the little side.
2. *Simon Palory*, Prior & Prouinciall of the order of the Holy crosse.
3. *Iohn Colleij*, a Caputchin, and Guardian of *S. Omer*.
4. *Melchior Roman*, a Spaniard, Proctor for the *Iacobins* at *Rome*.
5. *Iohn Norman*, Sub-prior of *Marestay*, a Preacher.
6. Father *Abraham*, Prior of *Carmes* in *Arles*.
7. *Antony Gineſtet*, a confessor of the order of *S. Francis*.
8. Signeur *Lewis* of *Caransy*, a Prieſt.
9. Father *Edmon*, a Iesuite, Doctor of Diuinity.
10. *Leonard Theuenot*, Curat of *S. Sauin*.
11. Sir *Francis* a Monke of the order of the *Celestins*.
12. *Francis Goupil Angenin*, a Fryer in the couent of *Chasteau Roux*.
13. *Lewys du Boys*, Prieſt, of *S. Francis* order in *Dunkerke*.

Translated out of the French *and* Dutch *Printed copies, by* I. M.

Imprinted at London for G. P. and are to be solde at the *signe of the Bible in Paules Church-yard.* 1602.

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1. Gaspard Rabin, Fryer and Preacher in Prague, at [illegible] on the little side.

2. Simon Palery, Prior & Prouinciall of the order of the Holy crosse.

3. Iohn Celey, a Capuchin, and Guardian of S. Omer.

4. Melchior Roman, a Spaniard, Proctor for the Iacobins at Rome.

5. Iohn Norman, Sub-prior of Marsday, a Preacher.

6. Father Abraham, Prior of Carmes in Aries.

7. Antony Gnesset, a confessor of the order of S. Francis.
8. Signeur Lewis of Coransy, a Priest.

9. Father Edwin, a Iesuite, Doctor of Diuinity.

10. Leonard Tucquet, Curat of S. Saum.

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A Christian Recantation, preached by the reuerend Godefrid Raben (in English *Crowe*) *who had beene an* Augustine *Fryer, and Preacher in Prage,* at *S. Thomas* on the little side.

Wherein he biddeth the Romaine *Popedome farewell, recanteth freely and openly the same superstition and Antichristian abhominations, in which he had before bin nusled, and gaue himselfe to the Protestant Churches of the* Augsburgisher, *confession, made in the Parish Church at* Wittemberg; *on Sonday called* Misericordias Domini. 1601.

Then published for the benefit of all well affected Christians, together with a Preface made by the facultie of Diuinitie at *Wittemberg:* and Printed at *Magdeburg* by *Iohn Franck* the same 1601. And now faithfully translated according to the said high Dutch coppy: with an addition of the verses in all the alledged Scriptures, and Marginall notes, by *I. M.*

A Preface vnto the Christian Reader.

For the space of certaine yeares hetherunto, euen euer since the Papists in Stiria, Carinthia, *and* Carnira, *haue begun againe with might and maine, as enemies to persecute the Gospell, we haue had grieuous experience, in what sort manie people, some for fauor of their Gouernors, & feare to be driuen frō their great lands and honor: some for loue of their earthly country, wealth, and goods: some, of foresight and pride, desirous to be thought more wise then others: and some also of simplicitie and feare, haue falne from the knowne trueth of the holy Gospell, and haue imbraced the palpable Idolatrous errors of cursed Romish Poperie.*

If men be not well grounded, not haue conscience, they will in time of persecutiō be easily drawne frō the trueth.

For then by reason of such bloodshedding, many godly hearts were greatly offended, because they sawe Gods cleare and pure word, (contained in the Bible) must indure to be openly proclaimed & accompted, by many simple soules, for heresie and horrible errors: wherehence also was occasioned of euery side, much doubting of the doctrine, whereby also the blinde Papists conceiued vnto themselues a vaine hope, that thence forward the Popes Antichristian kingdom, was set vp againe on foote, & that his condemned hypocrisie, Idolatrie, & blasphemous doctrine, should be againe of most esteemed and receiued for pure holinesse. But the eternall good God, according to his comfortable promise, hath not forgotten his beloued Church in this her heauinesse, but by the strength of his holy Spirit, hath granted vnto many as well in high and great accompt, as in louve and meane estate, a cheerefull constant heart vnto Gods truth; so that their faith is tryed and increased by his firie ouen of temptation, & made knowne vnto all men.

In persecution God trieth and strengthneth his children.

God onely able to rule the consciences.

Besides, whereas the wretched and obdurated Papists, thought most men would haue become Papists againe, God to the contrary hath declared, that he is Lord ouer the conscience, and not the Pope and his rablement, seeing that at all times he hath enlightned some peoples hearts, that they haue knowne & openly confessed the truth. And it would be much more done, if the holy Scripture (of which the Papists as lucifugæ scripturarū, *and hypocriticall shunners of the light, are afraide) were permitted vnto euery one to read. As also it is come to passe, that a fewe dayes since, there came vnto vs from* Prage, *the reuerend learned man* Godefridus Corninus, *borne at* Newstat *on the Riuer of* Sahl

If the scriptures were freely permitted vnto all to read, many in Poperie would see the trueth,

Sahl *in* Franconia, *who was an* Auguſtine *Fryer, and an appointed Preacher of the ſame order, amongſt the Papiſts in the Prouince of* Bauaria, *which worke of God is ſo much the more to be admired, ſeeing the doctrine of the Goſpell had neuer greater enemies, then euen thoſe, called in Poperie ſpirituall: namely the Fryers, Schoole-diuines, Ieſuites, Biſhops, and ſuch like: yet hath God alſo, euen in the great diſordered and ſpoiled Fryers-order, his number, whome he ſometimes bringeth vnto his ſheepe-fould. And as he in former time out of* Paule *a blaſphemer and a perſecutor, made a Chriſtian and an Apoſtle: ſo he mercifully vſed Doctor* Luther *an* Auguſtine *Fryer, for a generall reformation of all Friery orders. This* Godefridus *was in the yeare of Chriſt* 1582. Dominica Reminiſcere, *brought by his Parents (who were driuen thereunto by pouertie) vnto the* Auguſtine *Fryerie at* Wirtzburg; *about the* 18. *yeare of his age. Two yeares after* Anno. 1584. *the ſixt of* May, *he profeſſed and made his vowe. Three yeares after that* Anno. 1587. *on Saterday before* Iudica, *he was made a Prieſt at* Freiſingen *in* Bauaria, *and preſently thereupon,* feria tertia Paſcatos, *ſung his firſt Maſſe ſolemnly vnto the Fryers in the* Auguſtine *Fryerie. And becauſe God had indued him with a ſpeciall gift of Preaching,* Anno. 1593. *he was appointed to be a common and ordinarie Preacher of the* Auguſtine *Fryers, as his eſpeciall Letters teſtimoniall doe declare: and hath now certaine yeares ſince exerciſed himſelfe in Preaching at* Prage, *wherein he was alſo praiſed aboue others, beloued, and eſteemed of. But being diligent in reading the Scriptures, the longer he read, the more he found, that Poperie might in no ſorte be made like thereunto, but that the Papiſts erronious doctrine for the moſt parte, was grounded vpon no Scripture at all, and part againe onely vpon ſtrained gloſſes of certaine places, he began to doubt of the whole cauſe. And as he more earneſtly ſought after the trueth, he found at the laſt, that he might no more, with a good conſcience, deliuer vnto Gods congregation, the apparant errors of the Papiſts, and therefore reſolued with himſelfe, to leaue the ſame, and to giue himſelfe vnto the fellowſhip of the doctrine of the Goſpell. And came from* Prage *this yeare about* Sexageſimæ, *vnto our moſt gracious Prince and Lord to* Dreſden: *and vpon his graces further appointment, likewiſe came hither to* Wittenberge, *and preſently tolde vs of his purpoſe, to ioyne himſelfe vnto our Churches, according as he ſhould be beſt directed: whereunto we wiſhed him Gods bleſſing and furtherance, and alſo receiued him willingly. And for that he had heretofore a good while vſed publiquely to Preach, himſelfe thought it very expedient, by preaching to condemne ſuch euident errors, which he did with a well meditated Sermon and great diſcretion from his heart, vpon the day* Miſericordias Domini *this yeare, in the Pariſh Church, before a great congregation, conſiſting of the vniuerſitie and Scholers out of all Countries, together with the whole company of Cittizens and Commons. And after the Sermon ended, he confirmed this his confeſſion, with prayer and the Lords Supper. Wherefore we humbly thanke the Eternall, for that he daily graciouſly calleth his poore ſtrayed ſheepe vnto his heauenly kingdome: and doe further beſeech Almighty God our heauenly Father, to vouchſafe by the working of his holy Spirit, fatherly to ſtrengthen and confirme this* Godefrid, *in the knowne trueth, mercifully to reduce other ſtrayed ſheepe vnto his ſheepefould, alſo to direct and gouerne his people, and to confound the Romane Antichriſts raging kingdome, euen, for his beloued Sonne Ieſus Chriſt our Lord his ſake, Amen. At* Wittenberg *the firſt of* May. 1601.

This conuert was a great preacher amongſt his order, and therein eſteemed aboue others by the people.

Poperie grounded either vpon no Scripture, or vpon ſtrained gloſſes.

This recantation was ſolemnly made before a great auditory of all ſorts.

By the Senior and other Doctors of Diuinitie there.

A Recantation done on the second Sonday after Easter, called there Misericordias Domini, vpon the Gospell for the day.

IOHN. 10. ver. 11. to 17.

Iesus spake vnto the Iewes: *I am that good shepheard: the good shepheard giueth his life for the sheepe. But an hireling, and he that is not the shepheard, neither the sheepe are his owne, seeth the Woolfe comming, and he leaueth the sheepe, and fleeth, and the Woolfe catcheth them, and scattereth the sheepe. So the hireling fleeth, because he is an hireling, and careth not for the sheepe. I am that good shepheard, and know mine, and am knowne of mine. As the Father knoweth me, so know I the Father: and I lay downe my life for my sheepe. Other sheepe I haue also, which are not of this fould: them also must I bring, and they shall heare my voice: and there shall be one sheepefould.*

BEloued and elect in the Lorde Christ, we reade in the Booke of the Chronicles of the Kings, how that Almightie God did fight for his people, and slue a great multitude of the enemies, and obtained the victorie, and got thereby such a huge spoile and bootie, that in three whole dayes, they could not carrie all the same away, but in the fourth day they went into the Valley of Blessing, and there praised the Lord. Now heerevnto beloued, your well affected mindes haue sufficiently heard, how great a combate Iesus Christ hath sustained for vs, the like whereof was neuer heard, nor the like bootie was euer brought vnto the people of God. This was done on Passion Friday past, on which day the Sonne of God through his bitter sufferings ouercame, and vtterly threwe to the ground, all the enemies of mankinde, whereby there is giuen vnto vs such a bootie, of the which we may reioyce for euer. As also the Prophet *Esay* saith in his 9. chap. ver. 3. *They haue reioyced be-*

2. *Chro.* 20.

Christ by his bitter sufferings hath subdued all our enemies, and made vs to reioyce, by giuing vs inwarde peace.

fore thee according to the ioye in Harueſt, and as men reioyce when they deuide the ſpoile. Such glorious ioye haue we heard and found vpon the holy Eaſter day, when Chriſt victoriouſly roſe againe from the dead. Now what this booke is that we haue herehence receiued, was declared and taught vnto vs the laſt Sonday: namely, that peace which Chriſt thriſe wiſhed his Diſciples, *Peace be with you*, to ſhew that through his ſufferings, death and reſurrection, now from henceforth all is become peaceable. Let this therefore now ſtand ſtill before vs, that we, like vnto the antient people of God, haſten vs vnto the valley of bleſſing, lawde, honor, and praiſe the worlds Sauiour, and neuer forget ſo great and vnſpeakeable a benefit. But becauſe man forgetteth nothing more, nor ſooner, then benefits; the whole Chriſtian Church hath ſet before vs this day ſuch a Goſpell, in which is brought againe vnto our mindes, the great loue and mercy of our moſt deareſt ſhepheard Chriſt, as namely how that he gaue his life vnto death for vs ſtraied ſheepe.

Man ſoone forgetteth Gods benefits, and therefore muſt often be put in minde thereof.

Seeing therefore I haue hethervnto beene a Fryer, and ſtuck in the manifolde errors of Poperie; but am now by the giuen grace of God come vnto the light of the trueth, I will ground this my Recantation vpon this dayes Goſpell, and deuide the ſame into three parts.

3 parts.

1. First, for that this preſent Sonday is in Chriſtendome, called *Miſericordias Domini*, the mercies of the Lord, I will ſpeake of the great mercy of God, contained in theſe wordes: *I am that good ſheepheard, and giue my life for my ſheepe.*

1.

2. Secondly, how God ordinarily bringeth the ſtraied ſheepe and ſinners vnto his ſheepefould, ſeeing Chriſt ſaith, *He hath yet other ſheepe which he muſt bring hither vnto.*

2.

3. Thirdly, how we ought to heare the true ſhepheard Chriſt his voyce, and therein ſhew the errors of Poperie, which are to be auoided as the very voyce of Antichriſt. Now the good and mercifull God aſſiſt vs herein with his diuine grace. Amen.

3.

1. Part. Wherein Gods great mercies are ſet forth.

It is not without cauſe that the holy Apoſtle *S. Paule*, 2. Cor. 1. *verſ.* 3. calleth Almightie God, *The Father of mercies and God of all comfort.* And *Epheſ.* 2. 4. *A God which is riche in mercie.* Without all controuerſie, *Paul* had ſome cauſe giuen him, why he gaue

God

God such a notable and glorious title: yea surely there was good cause giuen him; for he was a blasphemer and a persecutor, but yet acknowledgeth he was receiued of God to mercy. *1. Timoth. 1.15.* Not onely that God had of his mercie forgiuen his sinnes, but also had aduanced him to a notable Apostle and Preacher of his holy Gospell. *Dauid* likewise exceedinglye commendeth Gods mercie, but not without cause, for he was an adulterer and a murtherer, and yet God did not onely remit him his sinne, but did also establish his kingdome in peace. And therefore he iustly saith, *Psal. 33.5. Benignitate* (or as the common translation) *Misericordia Domini plena est terra. The earth is full of the goodnesse or mercie of the Lord.* And in the 145. Psalm. ver. 9. *His mercies are ouer all his workes.* But such mercie goeth not alone ouer one people, and such mercy is not promised alone vnto one Nation, Citie, or Towne, but it goeth ouer all mankinde. The which *Moses* with great and feruent earnestnesse prouoketh, saying. *Exod. 34. 6.7. The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and aboundant in goodnesse and trueth, reserning mercie for thousands,* that is, without end. As also God himselfe saith againe, *Deut. 5. 10. I am the Lord thy God, and shew mercie vnto many thousands.* In the second Booke of *Samuel, chap. 14. ver. 14.* the mercie of God is mightily declared by a notable speech, where the widow of *Tekoah* dealing with *Dauid* concerning *Absolon*, whom *Dauid*, for the murther he committed, had banished, amongst other things, said thus. *God doth not spare any person, yet doth he appoint meanes, not to cast out from him, him that is expelled.* But what? are there any examples ready at hand, whereby it may appeare to be so? For otherwise surely, the holy Scripture should be but of small accompt with afflicted and wounded consciences, if it did but onely comfort vs with bare words, without setting before vs any one example, on whom God had also shewed his mercy. But the holy Ghost, hath besides the Scripture also set men before vs, on whome we may cleerely see the exceeding great mercie of God. *Adam* is iustly the first to be accompted of, seeing also he was the first that was ouercome by Sathan, and driuen from obedience, to disobedience; from the trueth to lyes; for yet God would not that *Adam* should altogether perish, but bethought him

Gods mercie cōmeth vnto all nations and sortes of people.

Though God spare none that sinneth, yet he appointeth meanes for the elects conuersion, so receiueth to mercy the truely penitent. A comfort to all afflicted consciences.

him how *Adam* might be brought againe: which was thus done. After that *Adam* had perfected his sinne, he hid himselfe; and then God asked, *Adam*, where art thou? which God asked not, as if he had not knowne where *Adam* was, or sawe him not, seeing there is no man that can hide himselfe from the sight of God: but God therefore asketh, that *Adam* should haue discended into himselfe, and acknowledged his sinne, and (as after *Dauid* did) should haue said; *Peccaui*, I haue sinned, and should haue called vpon the mercy of God, for grace and forgiuenesse. Which because he did not, but much more went about to hide, excuse, and extenuate his sinne, God thrust him out of Paradise into the valley of miserie, amongst all kinde of crosses, sorrowe and trouble: and yet that *Adam* might not altogether perish and dispaire, vnder his crosse, sufferings, and sorrowes, God doth forthwith vouchsafe him a most comfortable promise; as namely, that he would raise out of the woman a meanes and mediator, which should helpe him and all his posteritie againe out of that miserie, and breake the Serpents head. The like occasion of bethinking himselfe gaue God to *Caine*, *Gen.* 4. whom also Satan had perswaded to murder; for God notwithstanding dealt fauourably with him, to the end he might acknowledge his sinne, and intreate for grace and pardon, but in the end, because he would not thus doe, but onely say coldely; his sinne was greater then might be forgiuen him, he was through his owne fault, temporally and eternally cast away and condemned.

When soeuer man feeleth any motion, or heareth any thing condemning his sinne, it is of God, that hee should repēt, which he refusing casteth God off, whatsoeuer he be.

God deliberateth much before he punished.

What a notable communication had God with *Abraham* before he ouerthrew the sinfull cities *Sodom* and *Gomarrha*, *Gen.* 18. God accorded and yeelded so farre vnto *Abraham*, that if they might haue found in those cities, but ten righteous persons, he would haue spared them. What should I speake, how God stood in contention, deliberating with the holy man *Moses*, concerning the stiffe-necked Iewes, that he once said to Moses, *Exod.* 32. 10. *Dimitte me. Now let me alone, that my wrath may waxe hote against them, and consume them?* And what can withholde God, why he should not forthwith seuerely punish sinne, but euen his mercy? Examples whereof, if the time would permit, there might be manie alleadged. But vnto any one that hath meane vnderstanding,

these

theſe alleadged may ſuffice, where-hence he may aboundantlye learne, how our good and mercifull God, euen from the beginning vnto this preſent (and will alſo hould and continue the ſame rule, as long as the world indures, according to his naturall mercie) hath euer at all times ſo louingly and earneſtly bethought him, before he hath wholy ouerthrowne and deſtroyed any poore ſinner. As alſo the Lord Chriſt giues the ſame to vnderſtand by the example of the vnfruitfull Figtree. *Luke the 13.*

Well and iuſtly therefore is it ſaid by the *Wiſeman* in the 11. chapter of his booke of *Wiſdome, verſ. 20. 21. Lord thou haſt mercie vpon all: for thou haſt power of all things, and makeſt as though thou ſaweſt not the ſinnes of men, becauſe they ſhould amend. For thou loueſt all the things that are, and hateſt none of them whome thou haſt made.* And preſently after in the laſt verſe: *But thou ſpareſt all: for they are thine, O Lord, which art the louer of ſoules.* And againe Chriſt ſaith, *Math. 18. 14. It is not the will of our Father which is in heauen, that any of his little ones ſhould periſh.* And the holy Apoſtle S. *Paul* ſaith thus, *Rom. 2. ver. 3. 4. 5. O thou man, knoweſt thou not that the bountifulneſſe of God leadeth thee to repentance? But thou, after thine hardneſſe, and heart that cannot repent, heapeſt vp as a treaſure vnto thy ſelfe, wrath againſt the day of wrath.*

Man not repenting, prouoketh God, and procureth his aſſured wrath.

Conſider it with thy ſelfe, thou Chriſtian hart, and thinke vpon it well, how oft haſt thou giuen thy ſelfe lewdly and wilfully to any notorious ſinne, as to adultery, or otherwiſe to any kinde of whoredome; to theft, murther, blaſpheming of God, and to ſuch other heauie ſinnes, which, as the Scripture witneſſe, ſeperate vs from God, ſo that God hath had iuſt cauſe, euen in the dooing of that thy ſinne, to haue caſt thee aliue into hell. But now notwithſtanding, thou abideſt yet, and liueſt yet, and God hath not as yet reuenged himſelfe vpon thee. And wherefore not I pray thee? where marke and obſerue, vpon what occaſion the Prophet *Ieremie* ſaith in his Lamentations, *Lamen. 3. ver. 22. 23. It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not, but are renued euery morning.*

All ſinne ſeperateth vs from God.

Gods mercies for our preſeruation are dayly renued.

It is much ſaide, and nature alſo teacheth, that parents loue their children exceedingly, and therefore ſometimes are very ſlowe and lothe to take the rodde, although the children haue

Gods mercie in part set forth by the loue of parents to their children, although indeed there be no comparison therein.

well deserued it, for their loue preuaileth herein. But what is the loue of Parents to their children, to be compared to the loue of God towards vs? Doth not God expreslie say by the Prophet *Esay cap.49.ver.15. Can a woman forget her children, and not haue compassion on the sonne of her wombe? though shee should forget, yet will I not forget thee.* Yea, no father, no mother, no brother, nor sister, yea no friend whatsoeuer, could so long beare with, and indure thy wickednesse, as God hath borne with it, so that God may iustly complaine, as in *Esay.43.ver.24. Thou hast made me to serue with thy sinnes, and wearied me with thy iniquities.* Yea, whosoeuer will rightly indeede learne and knowe the mercy of God, and thereby obserue, how God bethinketh him, before he punisheth sinners, let him onely reade the 42. 43. and 44. chapters of the Prophet *Esay*, where he shall finde, how God behaued himselfe towards the wicked stifnecked *Iewes.*

It is fearefull to make God serue with our sinnes.

First he rebuketh them with wordes, shewes them their disobedience, calles them blinde and deafe. By and by therevpon as in the 43. chapter, he comforts them againe, bids them not to feare, and tels them, he would giue people for them, and nations for their ransome: yet notwithstanding presently therevpon reproueth them againe, charging them to be hardned and abide in their sinnes. And all that comes now from the alone mercy of God, yet so indeede that the sinner confesse his sinne, and laye holde on God his mercie. Which he doth when he forsaketh his sinnes and wicked life, for then will God not onely blot out and forgiue him all his sinnes, but also therevnto bestowe vpon him all good things. As it also is saide by the fore aledged Prophet *Esa.44.ver.2.3. Feare not, O Iacob, my seruant, and thou righteous, whom I haue chosen. For I will powre water vpon the thirsty, and flouds vpon the drye ground: I will powre my spirit vpon thy seede, and my blessing vpon thy buds.*

Then only man layeth holde on Gods mercie when he wholy amēdeth his wicked life.

Behould, this is now that vnspeakeable goodnesse of God, wherevpon we stand, are, and liue. Who would not now then with ioye, say and sing with the Prophet *Dauid, Psal.89.ver.1. I will lawde, praise, and sing the mercies of the Lord for euer.* And in another Psalme, as namely the 59. ver. 17. he saith; *God is my defence, and my mercifull God.* Which is as if he had said: All that

All our prosperitie commeth from God alone.

euer

euer I haue, and whatsoeuer I am, commeth wholye from Gods mercie.

Well then, beloued in Christ, I suppose I haue not herein done amisse, in setting forth and praising the goodnesse of God. Seeing that our God and mercifull God, though I were a persecutor of his holy worde, and of all true Christians, a blasphemer of God, and a superstitious Fryer, hath of his free loue and mercy sought me, found me, and graciouslie deliuered me from those errors I had beene long time nusled in: So that I may well and iustly say with *Dauid*: *Laqueus contritus est, & ego liberatus sum, The snare is broken and I am deliuered. Psal. 124. v. 7.*

Let this suffice for the first part. Now we will proceede, and heere the second part, how that God doth shew his mercie, and bring vs first to his knowledge, and then vnto saluation. And this is not done vnto me alone, but for the comfort of all sinners, whereby they may learne to acknowledge Gods goodnesse, and amend themselues.

2. Part. The maner how God brings vs to his knowledge & so to saluatiõ.

Although Gods wayes are not as our wayes, and his thoughts farre otherwise then our thoughts; and besides, his counsell is without searching out, and also we cannot certainely know how God deales with man: yet our louing God hath so farre forth reuealed his will vnto vs in the Scriptures, his holy and diuine word, that we may easily know, how and wherewith, God calleth and leadeth vs to his sheepefolde.

God in the Scriptures hath reuealed so much of his will vnto vs as is needfull for vs to know.

The worde of God is that sweete and notable voice, through the which God hath from the beginning, in the old Testament, brought many wilde straied sheepe to the true sheepefold; which God did by *Moses* and all his true Prophets. Lastly, he sent his beloued sonne himselfe vnto vs, as the right and true shepheard. This is the true shepheard, who saith by the Prophet *Ieremie, Ier. 23. ver. 3. I will gather the remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their fouldes, and they shall grow and increase.* In *Ezech. 34 ver. 11.* saith this shepheard; *Beholde I will searche my sheepe, and seeke them out*, which the sonne of God hath done by the preaching of his holy diuine worde. After him did his Apostles and their successors the same, and euen at this day all true shepheards and carers of soules doe,

Gods word is his voice wherby he calleth vs to repentance.

It is Gods word and not force that must content men.

which by the word of God call all straid sheepe. And there were euer at the beginning thereof, many tyrannous Emperours and Kings, Princes and Lordes, yea and the whole world, brought vnto the true sheepefold, not with sword and armes, nor with might and fier, but by the word. This is that word wherof the Lord speaketh by the Prophet *Ieremie 23.2.29. that his word is euer like a fier and like a hammer that breaketh the stone.* And in the Prophet *Esai. cap.55.v.10.11.* God compareth *his word vnto the Raine and Snow which come downe from heauen, and water the earth, and make it fruitefull. So shall his word be, that goeth out of his mouth, it shall not retu rne vnto him voyde.* This is that word mentioned in the Epistle to the *Hebrues Heb.4.v.12. That it is sharper then any two edged sword, it intreth through, euen vnto the diuiding a sunder of the soule and the spirite.*

Gods word is of nature like the Sunne, euer hauing forcible effect, either to mollifie the elect as the Sunne doth wax, or to harden the wicked as the Sunne doth clay.

Paule reioyceth *1.Cor.4.v.15.* that through this word he had begotten his *Corinthians.* But some man may say, or thinke in his hart, that he hath indeed often and much heard Gods word, & yet hath not foūd any such change in himselfe, nor perceiued any such powre. To whom I answere: I beleeue it very willingly: for alas, we see in this our time but little of that fruite, which should come and arise out of the word of God. But the reason or fault must not be laid vpon Gods word, but vpon thy selfe, because thou cōmest & prepares not thy selfe therunto, with a right earnest & religious affection, & so doest thy selfe wilfully hinder the gratious working of the holy Ghost. For it is euen so at this time, as at the time of the Prophet *Ezechiel*, where God complaineth vnto the Prophet *Ezech.33. vers. 30.31. The people talke against thee, they will come vnto thee into the congregation, and sit before thee as if they were my people* (*where is to be marked, that idle lasie hearers of Gods word, are not Gods people) *and they will heare thy words, but they will not do thē: For with their mouthes they make iestes, and their hart goeth after their couetousnes.* And also God saith by the Prophet *Esay* (of the peoples stubbornes) *who seeing many things, kept them not, and opening their eares, hard not. Esai.42. v.20.* Here hence maist thou easily perceiue, wherfore Gods word hath not a powerfull working in thee, thou doest heare it indeede, but thou wilt now follow it, *thou takest it not to heart, thou letest it in at one eare, and out at the other, thou wilt not leaue

The cause why men of all sorts profit no more by the word of God, is for that they esteeme of it but basely, & therfore prepare not themselues aright vnto the hearing, reading and meditating there f.

*So it is interpreted by most, & it indeed the sence of the place. *Gods word not taken to hart, cannot be powerfull to conuert.

thy couetouſneſſe, thy pride, thy immodeſt incontinencie, & ſuch like ſinnes, for the which the holy Ghoſt cannot dwell in thee, and Gods word can haue no fruite in thee, wherfore marke how S. *Iames* exhorteth thee *Iam. 1. verſe. 21.* namely to receiue, *with meekeneſſe the word that is grafted in vs, which is able to ſaue your ſoules.* Out of this worde of God ſo heard, the holye Ghoſt worketh all manner of good thoughts, ſo that a bad and wicked man conſidereth ſometimes how he hath heard in Gods worde, that God hath ſo mighty a diſlike with euery impenitent ſinner, that he will not onely punish ſuch temporally here, but alſo eternally in hell, with the deuill and all his traine. And conſidereth further, how he hath heard in the preaching of Gods word, that mans life is ſo ſhort and vncertaine, that our life here is nothing elſe, then a vapour which indureth but a little while, and is like the ſhadow vpon a wall, like a bubble vpon the water, and like all ſuch other things remaining but the twinkling of an eye. And although this life be ſo vncertaine and tranſitory, yet is it ſo accompanied & aſſaulted with many thouſand miſeries, that we are not ſo long, as the twinkling of an eye at any time ſecure, but wee may be called hence by death, and bee ſet before the iudgement ſeate of Chriſt, there to heare our finall ſentence, and thereupon to receiue eyther good or bad as *Paule* ſaith *2. Cor. 5. verſe 10.* When therefore a ſinner feeleth ſuch motions in himſelfe, he ought to be aſſured, God calleth him to amendmēt, that he ſhould depart from ſinne, and turne himſelfe to Chriſt his ſhephard and carer of his ſoule. This is now that knocking whereof Chriſt ſpeaketh *Reuela. 3. verſe 20. Behold, I ſt and at the dore, and knocke, If any man heare my voice & open the dore, I will come in vnto him, & will ſuppe with him, and he with me.* Foraſmuch then as *God will not the death of a ſinner, but that he conuert and liue*, as he ſaith by the Propet *Ezechiell* in the 18. and 33. chapters, ſo doth he bring ſuch motions into a ſinners minde, wherby the ſinner ſhould learne to reforme himſelfe. The good ſhepheard Chriſt hath yet another pleaſant voice, whereby he doth alſo call vs vnto his ſheepfolde: namely, outward and temporall benefits: as health, ſtrength, ſtraightneſſe and comelineſſe of body, art, wiſedome, foreſight, giuing of counſell in althings, the vnderſtanding and interpreting of the holye Scripture, and all ſuch other-like good guiftes, as ritches, houſes and land: yea all that is good comes from

Gods word we heard worketh new thoughts and good motions.

Sgnes of Gods calling & the working of his ſpirit in vs.

Outwarde bleſſinges a ſecond voyce calling vs to his ſheepefolde.

from God, as the Apostle *Iames* saith, *Euery good thing, and euery perfect gift is from aboue, and commeth downe from the father of lights. Iam. 1. v. 17.* Whereby euery man ought to consider, how his louing God hath graciously indowed and adorned him. Therefore he should not brag it out, nor be high conceipted, and contemne others, as others, the most part doe; but he should humble himselfe, and be thankfull vnto God, that he doth so notably respect him, and so excellently adorne him, and so richly prouide for him, although he deserue it not, but is a rebellious sinfull man: and should indeuour by all his strength, to apply all the aboue named gifts vnto pietie and the feare of God, seeke his praise and honor, his owne soules saluation, and further his neighbors good; that so he may after this life, heare the Arche-shepheard Christ his delightfull voyce, who hath bestowed vpon him, and giuen him such great giftes and graces.

Gods graces in vs ought to humble & not to inflame vs with pride.

All men ought to imploy the graces giuē them to Gods glorie, their owne saluation, and neighbours good.

But when a man in this sort and manner will not turne vnto God, but hardneth his heart as an Adamant stone, and drinketh iniquitie like water, as *Iob* saith, *Iob. 15. v. 16.* and will not at all reforme himselfe by the sweetest voyce; but by how much he is the better dealt with, by so much the more he falleth into sinne: then comes God with a harde and roughe voice, which is called, crosses, sorrow, sickneſſe, and all kinde of miserie. *Moses* in the old Testament, exhorteth the *Israelites* committed to his charge, how they should behaue themselues, when they were in prosperitie in the promised land. And saith *Deut. 8.* (in all the chapter) *Whē thou shalt be in the promised land, build cities and houses, plant vineyardes, and Oyle trees, and shall eate and fill your selues, beware diligently thou forget not the Lord thy God.* And yet in the aboue named booke, *Deut. 32. v. 15.* it is shewed, that such hartie and faithfull admonitions made vnto the Iewes did them no good: *But when he waxed fat, he spurned with his heele: he was fatte, and grosse, and laden with fatnesse: therefore he forsooke God that made him, and regarded not the strong God of his saluation.* Therefore God gaue them ouer at the last to the sword, to hunger, and sorrowe, to griefe and miserie, as also *Dauid* sheweth in his 78. Psalme. Likewise we see as with eyes, in these last euill and dangerous times, that God punisheth our disobedience & vnthankfulnesse, with warre, and rebellions, with dearth, hunger, heauinesse, plague, and many wonderfull strange

Gods iudgments and threatnings a third voice to cal vs, when plaine commandemēts & blessings will not preuaile.

If after cōmandemēts blessings, and threatnings, men repent not, then tēporall destruction at the least, will lastly ensue.

strange diseases. All which befall vs for chastenings, that if so be, we would not turne vnto God when we were well & in prosperitie, yet now at the least we should hasten vnto the Lord by sorrow, as also the Prophet *Esay* saith; *Lord in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.* *Esa. 26. v. 16* And *Osea. 5. v. 15.* and *cap. 6. v. 1. In their affliction they will seeke me diligently*; and say, *Come, let vs returne to the Lord: for he hath spoiled, & he will heale vs: he hath wounded vs, & he will binde vs vp.* Therefore God threatneth all the wicked, which haue no delight, but to go forward in sinne. *Hosea. 2. v. 6. Behold, I will stop thy way with thornes, and make an hedge.* Thornes in the Scripture, betoken often sorrow and heauinesse. Here might I well alledge many examples, vpon whom this is truly performed. *Nebuchad-nezzar*, as we read in the 4. of *Daniel*, who would reforme himselfe, neither by the preaching of *Daniel*, nor by his dreame which *Daniel* interpreted vnto him, nor by outward blessings & prosperitie, but did abide still in his pride, and would be nothing else but God alone: Yet *when God drawe him from men to haue his abode amongst beasts, and to eate grasse as the Oxen, till his haires were growne as Eagles feathers, & his nailes like Birds clawes: Then lifted he vp his eyes vnto heauen, acknowledged the Almightie, gaue thankes vnto the most high, and praised and honored him that liueth for euer, vers. 30. 31.* So also the Prodigall sonne, *Luke* the 15. he would not at all heare and imbrace his fathers voice and admonitions, as lamentable experience teacheth: there are at this time such like yong little *Gentlemen-straglers*, and stoute grone-children, which also cannot longer indure to here their parents kinde admonitions; and to the end they may be deliuered and freed there-from, they set before mens eyes (as a couering cloake) their desire to studie, yet they do it not for any loue vnto studie, but for libertie sake. Also, who was more stoute, bolde, and malapart, then the Prodigall Sonne? He thought vpon no crosse, nor any misfortune, but when it came thereunto, that he should keepe Swine, & had not withall any bread to eate, but would faine with the swine, *haue filled his belly of the huskes. Then he came to himselfe and said: how many hired seruants at my father haue bread enough, & I die with hunger? I will rise and go to my Father, and say vnto him, Father, I haue sinned against heauen, and before thee, and am no more*

worthy

Affliction driueth to repentance, and repentãce to pray vnto God for deliuerance.

The same proued by example.

Many prodigall children in this age, &c.

worthy to be called thy sonne, *Luke 15. verse 16. 17. 18. 19.* See how true that common prouerbe is, Misery driueth to God, which we see very clearely in the fore recited example: iustly therefore saith the Prophet *Dauid*, that their hope is with bit and bridle, *which will not draw neare vnto thee. Psal. 32. vers. 9.* And let this also suffice to be said of the second part, as namely, how God vseth to call vs vnto his sheepefold.

3. Part. Wherein how Christ the true shepheardes voice is to be hard, and of popish errors, Antichrists voyce.

There remaineth yet the third part, wherein Christ exhorteth vs, that if we will be his little sheepe, and come and belong vnto his eternall sheepefolde, then we must heare his voice. And to the end that we may know which is our true shepheards voice, and which Antichrists, I wil note certaine errors, which Antichrist the Pope exhorteth the people vnto, and teacheth them as though it were the voyce of Christ the true Shepheard: yea he enforceth and constraineth the poore little sheepe, vnto such his idolatrous doctrine with might and maine, that the poore silly people must imbrace and beleeue such doctrine, as if it were Gods word: and although thereby they be eternally damned, yet dare no man say: Pope, why doest thou so? This is: *Sic volo, sic iubeo*, wilt thou not, yet thou shalt be constrained. Therfore marke this you christian parents, and teach it your children, that they may know how to take heede of and shunne popery, as the poison of Adders and Basiliskes, yea as from the deuill himselfe.

A doctrine if euer, now carefully to be obserued.

Let the first be the vowing of Friers, whereupon the Popedome standeth fast grounded, wherein Fryers sweare and vow perpetuall chastitie, voluntary obedience, and voluntary pouerty. And who can sufficiently declare, how many tong-tyed dumb persons both men and women, are drawne headlong to hell by this deuilish rope? I call them tong-tied and dumbe, because I know it my selfe, & haue had experience in the order, wherin I haue spent my time twentie yeares, that the intising ouerseers, haue perswaded many a young boy, to make *Professionem*, as they call it. That is, he must either be sworne to the Fryers vowes, or be thrust out againe forth of the monastery, whervpon many swore for shame, and so more accompted of the shame they should haue by departing from the monastery, then of the saluation of their soules. And wherefore? because they knew not what was contained in the vowes, vntill they came to riper yeares, and began a little to in-

Popedome standeth vpon Fryers vowing.

creaſe in vnderſtanding, then they take on exceedingly, and curſſe the houre wherein they were borne, yea then they curſſe father and mother, and all ſuch beſides as were any meanes to helpe them to their Fryers weede, and them they often call vpon, and inuite the deuill, to drawe them foorth againe out of their Monaſterie. To conclude, I haue heard ſuch lamentation my ſelfe in Fryeries and Nunneries, that a very hard ſtone, if it had reaſon, could not but pitty them. This lamentation proceedeth from the very ſorrow of their hearts, becauſe they can neuer ſee or perceiue, that they euer vowed, or ſwore, vnto ſuch things, as they neuer did keepe, or euer ſhall be able to keepe, for then they well perceiue, it ſtandeth not in their might & powre. Note diligently.

And to the end alſo certaine big fellowes of ſufficient age, might not take offence at the wicked (I ſhould ſay holy) Fryers life, the Sophiſters and ſoule-deceiuers haue couered the Fryers order, with a faire goulden cloake; as namely: If any man commit a thouſand murders and adulteries, yee haue perpetrated infinite ſinnes, and although they ſhould be manifeſted to the world, yet if he do but run into a Monaſtery, and drawe on a Fryers garment, then he hath full remiſſion of all his ſinnes, and no man may lay vpon him paine or puniſhment for the ſame. For (ſay they) looke what Baptiſme doth effect vnto little children, that doth a Fryers order vnto the olde knaues. Wherehence it commeth, that ſuch as put on a Friers coate, ſomtimes change their name they receiued in Baptiſme, to ſignifie that they are a new Baptiſed againe. But who ſeeth not heere Sathans craft and deceipt? There is not one ſillable or letter to be found in the whole holy Scripture, that one ſhould lay vpon any man, after the vowe he hath made vnto the Lord Chriſt in Baptiſme, any ſuch Fryerly vowes, or caſt ſuch a rope about any mans neck. *Paul* indeede ſpeaketh of virginitie, which he commendeth and praiſeth very highly, & alſo counſelleth therevnto: but ſaith expreſly; he had no commandement, namely to conſtraine any vnto virginitie, but ſo, that whoſoeuer perceiueth in himſelfe, that he hath the grace and gift of cleanneſſe, he ſhould ſo abide & not marry. And yet ſaith againe expreſly, *he would not intangle any with a ſnare. 1. Cor. 7. v. 25. &c.* In like maner our Lord Chriſt himſelfe reaſoneth of, and handleth this vertue, *Math. 19.* but yet ſaith directly *verſ. 11. It is not giuen vnto all men.* Of theſe Fryerly vowes, the Wiſeman ſpeaketh directly in the 5. of *Eccleſiaſtes ver. 3. that God delighteth not in fooles*, euē in fooliſh & vnfaithfull promiſes. And that is ſurely a fooliſh promiſe, if any one vowe to doe a thing, Frieries the greateſt libertie and moſt open dore vnto all ſinne, in all degrees.

and

and know not whether he can or be able to performe it; and that is an vnfaithfull promiſe, if any one promiſe to doe a thing, knowing well what it is, and yet wilfully breaketh it, as in a manner all Fryers and Prieſts doe in Poperie, and therefore God hath no pleaſure in them, for they be fooliſh and vnfaithfull ſeruants.

Confeſſiō of ſinnes good in it ſelfe.

Confeſſion and acknowledgement of ſinne is good in it ſelfe, and is grounded vpon Gods word, yea the Lord commandeth often in holy ſcripture, that we ſhould confeſſe our ſinnes, *Leuit. 16. v. 21.* and *Leuit. 26.* and *Pſal. 32 v. 5.* and *Pſal 36. Prou. 18.* Alſo *Daniel* confeſſed his and the peoples ſinnes, *Daniel. 9. 4. to 20.* And ſurely if we had no other proofe for confeſſion, yet ſhould that be ſufficiently therevnto, where *S. Iohn* ſaith: *If we acknowledge our ſinnes, God is faithfull and iuſt to forgiue vs our ſinnes, 1. Iohn. 1. v. 6.* But the Pope hath moſt vilely abuſed with his traditions this notable ordinance of God. The Prophet *Dauid* ſaith, *Pſal. 54. v. 6. Voluntarie, I willl ſacrifice freely vnto thee, and will praiſe thy name, O Lord.* And what els is confeſſion, & an acknowledgment of ſinne, then a giuing and offering vp of the heart and minde vnto God? Now the Prophet ſaith: he will doe it freely; but the Pope ſaith: although thou wouldſt not, yet thou ſhalt confeſſe, and that when it pleaſeth me, namely about Eaſter, and preſently therevpon to go vnto the Sacrament: but if thou wilt not, thou ſhalt not then be accompted for a true chriſtian, and mayeſt not be partaker after thy death of any chriſtian buriall, but thou ſhalt be caried out into the fieldes, and throwne behinde a hedge, as in places of Popery they vſe to do with the Proteſtants that die amongſt them, carying them out like dogges, and throwing them into ſome little hole, caſting a little earth on them. And although the Pope hath brought confeſſion to be a tyrannicall commaundement, and will expreſly that euery one doe confeſſe, and that at ſuch times as he will haue thē; yet notwithſtanding he hath ſet ſo many fearefull abhominations vnto this neceſſarie confeſſiō, that euery godly perſons eares may iuſtly ring, and his heart tremble with exceeding feare, when he heareth them mentioned: and by this popiſh tyrannicall confeſſion, there come not a few people to diſpaire, & eternall damnatiō. I know well how mens conſciences be burthened & afflicted in poperie: but here might many thinke & meruaile what theſe great errours in popiſh confeſſion are? To whom I anſwere, that the Pope hath therefore appointed auricular confeſſion, not onely that men ſhould (*ſpecifiè*) and particularly confeſſe all their ſinnes, but alſo the circumſtan-

True confeſſion vilely abuſed by the Popes wicked traditions.

Popiſh tyrannie againſt quick and dead.

What the errors be in Popiſh confeſſion.

ces

ces of their ſinnes, as how, what, when, where, with whom, at what time, how oft, &c. And if any doe not thus, he hath not then rightly confeſſed, and his ſinnes are not forgiuen him. Now I haue all this by experience; for I haue bene a confeſſor in poperie theſe thirteene yeeres, and doe know well what vnfit matters oftentimes came to ſcanning and recitall: It is altogeather impoſſible for a man to confeſſe all his ſinnes, & much leſſe poſſible to know how, when, where, & how often he hath ſinned, ſeeing that the ſcripture recordeth, how that *the righteous man offendeth ſeauen times a day*, and how often then offendeth the poore ſinner? There are many indeede in poperie that when they come to confeſſion, do as much as in thē poſſible is, to declare al their ſinnes, and yet when they haue receiued abſolution, and prepared to come to the Lordes Supper, yet if ſuddenly there come a ſinne into their mind which they doubt whether they haue confeſſed or no, they vſe to be ſo exceeding faint & ſorrowfull, that they knowe not whether they may receiue the Lords Supper or no, for they think they ſhould receiue it vnworthely, and ſo a conſcience can haue no peace. And is not this a fearfull abhomination, where mens conſciences are ſo martyred and puniſhed?

The firſt error, that mens conſciences are thereby inthrauled and diſquieted.

Ouer and aboue this, the Pope hath diuided and all to broken confeſſion: for ſome he hath reſerued to be by himſelfe forgiuen, which are called *Caſus papales*, ſome he hath graunted vnto Biſhops to pardon, and they are called *Caſus Epiſcopales*: the remainder he hath permitted vnto other ordinarie prieſtes. But beloued, where hath ſuch foolery any ground in Gods worde? Surely in no place, and therefore this is not Chriſtes the true Shepheardes voyce, but Antichriſtes and the Diuelles. As for praying to an inuocation of ſaintes, it is now growne ſo notified that the little children intriuiall ſchooles know it to be agaynſt God, and an Idolatrie, and is againſt the holy peace and ſaluation, as I will proue anon. It is not vniuſt to haue in worthy remembrance Gods holines, & therein to praiſe Gods works & Chriſts mercie; for God ſayth himſelfe, *1. Sam. 2. v. 30. Them that honor me, I will honor*, and Chriſt ſayth alſo, *Iohn 12. v. 26. If any man ſerue me, him will my Father honor*. It is therefore not amiſſe to giue vntō Saintes their due prayſe, but to call vpon them as interceſſors and mediators, and to ſeeke for helpe and comfort of them in extremitie, that is agaynſt God, and is properly ſayde to be a ſeeking for ayde of ſtrange Gods. It is written in the olde Teſtament by all the Prophets that God calles vs vnto him onely, that he alone is the Lord

Second error, that one cannot denounce forgiuenes for all ſinnes.

Praying vnto ſaints.

Gods trueth.

and God, that will and can helpe vs, that without him there is neither God nor ſaluation, & that he will not giue ſuch honor vnto any other. How louingly and fatherly doth God admoniſh his people in the olde Teſtament, that they ſhoulde not runne ſo after vanitye, but ſhould haue all their refuge vnto him alone? And Chriſt the Sonne of God in like manner cryeth out a maine in many places of the new Teſtament, that we ſhould come vnto him, that he is the true Wel indeede, that he is the way and the trueth, and that he is our quickning. So the beloued Apoſtles doe alſo nothing els, but onely preach and teach that Chriſt is the Sauiour of the world, that he onely is our aduocate and interceſſor with the father, that he onely hath waſhed away our ſinnes with his blood, that through him by faith without workes we are and ſhalbe iuſtified before God, and that there is no other name vnder the ſunne, by which we can or may be ſaued, but by the name of Ieſus. Wherefore it is a great impiety of vs ſinfull men, that haue ſo louing and ſo gracious a God, who is ſo willing and ready to helpe vs, and is able to deliuer vs out of all danger & extremity: & yet we will ſeeke for helpe by others, which haue need themſelues of Gods helpe, and without his helpe and grace can neuer be ſaued.

Praying to Saints, is as to God diſhonour, ſo to their owne diſquiet.

For in Popery there is no thing ſo ſmall and of no accoumpt, but they runne to Saints for it, and ſeeke for helpe and counſel of thē. This is againſt God and is alſo againſt the Saints owne reſt and peace, that we ſhould call vpon them to make interceſſion for vs: howſoeuer *Ierom* reaſoneth thus, ſeeing *Peter*, *Andrew*, and *Iohn*, (ſaith he) whilſt they yet liued vpon earth, could obtaine ſome thing for others by their interceſſion, & ſhould they now be able to do nothing, being in heauē?

Hieromes error.

They may now much more by their interceſſion win vs, ſeeing their loue is perfected. But I anſwere him, I deny not, that the Saints vpon earth in their life time may pray one for another, & obtain ſomwhat, but do very willingly confeſſe, that one may and ought here temporally pray for another, which is according to Gods commaundement. *1. Tim. 2. verſ. 1. 2. 3. Iam. 5. verſ. 14. 15. 16. 17. 18.* But when one is gone from this temporall into eternall life, he takes no longer chargeor care ouer vs, neither can helpe vs, for he knoweth there is a God, that both can and will helpe vs. Or if the Saints in heauen doe pray for vs,

The abſurdity then ariſeth of Hieroms reaſon.

they muſt neceſſarily knowe our diſtreſſe and afflictions, for which they pray: for if the Saints in heauen do know our ſorrowes, and if their loue be perfect, then without all doubt they will obſerue the holie apoſtle S. *Paules* rule, which he hath left vnto all men *Rom. 12.*

bns

v. 15.

v. 15. Reioyce with them that reioyce, and weepe with them that weepe. And that the Saintes in heauen ſhould be grieued for our ſakes, and ſuffer diſquiet and heauineſſe, is directly againſt Gods word. For it is expreſly written in the third chapter of the booke of Wiſedom, *v. 3. Illi autem ſunt in pace, but they are in peace.* And likewiſe *Reuel. 7. v. 17.* and *chap. 21. v. 4.* it is plainely recorded, that the Saintes after this life *haue neither ſorrow, neither crying, neither any more paine, for God hath waſhed all teares from their eyes*, and they feele nothing but ioy and bliſſe: Otherwiſe, where ſhould the ſaying of the Prophet *Eſay* be fulfilled. For he ſaith in the 32. of his Prophecie *v. 18. Reſidebit, my people ſhall dwell, or reſt in the tabernacle of peace, and in ſure dwellinges, and in ſafe reſting places*? Where may a man haue theſe things? Where is the tabernacle of peace? In the olde Teſtament there was but little reſt, peace, and ſafetie, and much more warre, tumults, hunger, and all kinde of perſecutions: In the new Teſtament likewiſe haue the people of God from the beginning thereof vntill the ende had little reſt and peace, as alſo our Lord Chriſt promiſed not much temporally here vnto his owne, *Ioh. 16. verſ. 20. Ye ſhall weepe and lament*, and *v. 33. In the world ye ſhall haue affliction*, and *Math. 10. v. 34. Nõ veni miſſurus pace, ſed gladium: I came not to ſend peace, but a ſworde.* Which is to be vnderſtoode of worldly peace, for Chriſt hath called his from the world, and therefore can haue no peace with the world, but a ſword, that is they ſhall be perſecuted, ſcourged and wholly killed. So Chriſt telleth them plainelie *Iob. 16. v. 20. the world ſhall reioyce but ye ſhall ſorrow.* And elſe where, *the world will hate you, perſecute and kill you*: this muſt all true faithfull chriſtians as Gods owne people expect. Where then is that peace, reſt & ſafety, which God promiſeth his people? we muſt then ſurely lift vp our eyes vnto the triumphant Church, which is with God in heauen, for there is the true peace, reſt, and ſafetie. Here hence therefore ariſeth that which hath now beene vnanſwerablie ſaid, that the praying vnto and calling vpon Saintes, is againſt the honour and glory of God, and againſt the Saintes owne reſt, peace, and ſafetie. For it is vnſpeakeable to ſhewe how many Saintes they runne vnto in Popery. And thence aroſe the vſe of Pilgrimage, a man runneth one while hether to *Mary* the Lordes mother, ſhortlie thither to Saint *Iohn*, and preſentlie againe to Saint *Benet*, or to Saint *Barnarde*, wherein is ſurely ſought the Saintes honour, not Gods. And there hence it is alſo come to paſſe, that there bee almoſt as many Gods, as Saintes in heauen. Saint

Gods children may expect no perfect peace in the things of this life, but affliction.

True reſt and peace onely in heauen.

This Popery is heathenish idolatrie.

Nicholas is the God for the water, Saint *Leonard* for the prisoners, *Saint Sebastian* for the pestilence, S. *Apolonia* for the tooth-ach, and more such like. Thence also is it, that men shew ouer aboundant honour vnto their images, and cloath them with Veluet, and silken gownes, with great ritches about their handes and necks, with stately Rosaries, as they call them, and with beautifull and excellent garlands set vpon their heades; they kneele downe also and pray before them, and giue honor vnto dead, senceless, wodden, and stone images, clothing them after the braueſt manner. But contrariwise, they let the liuing images and fellow members of Christ Iesus, go bare and naked, and dye with hunger.

Popish foolerie. Great impietie to spend so much vpon senceless things, and forget *Iosephs* bonds & *Lazarus* his miserie.

Well then, let that also suffice for this point: Nowe I will goe to Gods chiefest & holiest seruice that the Papistes haue, namely to the Masse, and will truely shew what I haue obserued therein, whereby we shall heare and vnderstand that Christes voice is not hard in the Masse, but Antchrists. In Popery the Masse is esteemed and said to be good, and a sure meanes against all kinde of diseases or heauinesse. And therefore it cannot go so straightly with any man but he wil run to the Masse forthwith, and therein seeke all helpe and aide: thither come godly men and deuout women one after another, & bring ten or twelue Kreitzers, more or lesse (and yet it may not wel be lesse) for then the Sexton that receiues the money and appointes the masse, will not indure it (neither dare such a one come the second time) and desire a Masse, of our Lady, that is, of *Mary* the mother of our Lorde, this man of S. *Hanna*, and another one of S. *Sebastian*, and of such like more. Or this man will haue a Masse for some bodies soule, because perhaps he takes no rest in the night: the Massing Priestes care not what be the cause, but receiue the money, and read on forward their Masse. For none may well desire a Masse *gratis*: And if one desire an open and publique office to be sung, whether it be for a soule in Purgatory, or otherwise for the honor of any saint, he that desireth it must giue an imperiall doller (4. shillings 6. pence) for it, neither may it be a farthing lesse. And yet all this must not be accounted Simony, but a meere Almes, although it be exacted and gotten by force. And this is the Masse faire. The errors therein are these. First when the Massemunger hath laid al his trinckets which appertaine vnto the Masse vpō the Alter, he goeth downe againe frō the Alter, & makes his *confiteor*, that is, his confessiō, wherin he confesseth not only vnto God, but vnto *Mary*, S. *Michael*, S. *Iohn Baptist*, vnto the Apostles *Peter* & *Paule*, and vnto all the Saints. But wherin haue I offended Saints, that I must

Of the Masse. The Masse is alike auaileable against diseases, as ringing of Bels is against enemies and euil spirits. 4. Kreitzer make 30. starling.

The Masse is a faire. The errors of the Masse.

cõfeſſe my ſins vnto thẽ? *Dauid* was better taught, who ſaid vnto God *Pſal. 51. v. 14. Haue mercy vpon me o God, according to the multitude of thy compaſſions, for againſt thee only haue I ſinned.* This therfore is an error in the entrance of the Maſſe, that a mã muſt confeſſe vnto the Saints that are dead, & which cannot forgiue ſins, now when this confeſſiõ is ended, he riſeth & commeth againe to the altar, maketh a Croſſe vpon the altar, & whilſt he is kiſſing the ſame croſſe, ſaith: *Oramus te Domine, per merita ſanctorum tuorum, quorum reliqua hic ſunt & omnium Sanctorum, vt indulgere digneris omnia peccata mea.* Which is in Engliſh thus much: We pray thee O Lorde, by the merites of thy Saints, whoſe reliques are here preſent, and of all Saints, that thou wouldeſt vouchſafe to blotte out all my ſinnes. Behold here louing Chriſtian, what a notable prayer this is? where remaines the merite of our alone Mediator and Sauiour Ieſus Chriſt? O blaſphemy againſt God, what haue the Saints deſerued, that God ſhould forgiue me my ſins for their merits ſake? In the 5. of the *Reuel. v. 9.* it is accorded how the Saints praiſe Chriſt and ſay. *O Lord thou haſt redeemed vs to God, by thy blood.* Behold, there the Saints themſelues acknowledge, that they are redeemed and deliuered by the bloud of Chriſt, that is, they haue obtained heauẽ by his bleſſed merit. But if the ſaints by the blood of Chriſt, and his merit, haue obtained heauen, then it foloweth that they haue not merited it: and if they haue receiued nothing for themſelues, they cã ſurely merit nothing for me. It is therfore an idolatrous praying, to deſire that God for the merit of Saints, woulde forgiue vs our ſinnes: but we will leaue vnto the Papiſtes their idolatrie, and pray thus: We pray thee O God mercifully to forgiue vs our ſins through the merite of thy beloued ſonne Ieſus Chriſt our Sauiour.

1. Error, Horrible Idolatrie, confeſſing vnto ſaints.

2. Error, deſiring to haue all ſinnes forgiuen for the merit of Saints: to Chriſts diſhonour.

Idolatrous prayer.

Further, whẽ it comes now to the ſacrificing, then the Maſſe-munger taketh the plate wheron the *Hoſtia* lieth, heaueth it vp a litle, & ſaith: *Suſcipe, Sancte Pater, omnipotence æterne Deus, hanc immaculata hoſtiam, &c.* In Engliſh: receiue holy father, Almightie eternall God, this vnſpotted hoſte, which I thy vnworthy ſeruant offer vnto thee my true euer-liuing God, for all my ſinnes and tranſgreſſions, alſo for the ſinnes of all that are preſent, yea for the ſinnes of all faithfull Chriſtians aliue and dead, that it may ſerue for mine and their health to euerlaſting life. This alſo ſhould be a prayer, but is nothing els thẽ a horrible blaſpheming of God. For the holy ſcripture knoweth not but of one only vnſpotted ſacrifice, which is Ieſus Chriſt, who once offered himſelfe vpon the croſſe for our ſins, & the ſinnes of the whole world, by which alone wee are cleanſed, and by this onely

3. Error, the Hoſte called an vnſpotted Sacrifice.

Sacrifice, and by no other, can or may we attaine vnto euerlasting life.

When they proceede forward, & take in hand the great Canon, as they terme it, wherein they hould the heart and treasure of Gods true seruice, lieth hid, yet notwithstanding there are certaine speciall and horrible errors therewithall, which are directly against Gods worde. As first that the Masse-monger saith, that prayeth God the Father, *Vt sanctifices, benedicas & acceptum habeas, &c.* Namely that God would sanctifie, blesse, and accept this Sacrifice, which should notwithstanding be his sonne. And who at the first sight, perceiueth not, that this is a great error, striuing against Gods word? What? is not the Sonne of God then, whom (as they say) this sacrifice signifieth, yet sanctified, is he not yet blessed, and is he not as yet accepted of his father? Is not the Sonne one eternall true God, with the Father & the holy Ghost? that surely they will not deny. And God saith, *Leui. 11. v. 44. We should be holy as he is holy.* Yet there is none so holy as our God, *Psal. 99. v. 5.* And the Prophet *Esay cap. 6. v. 1. 2. 3.* declareth how he sawe the heauen open, and *sawe the Lorde sitting vpon a high throne, & lifted vp*; and the Cherubins and Seraphims stood round about him, and cryed without ceasing one vnto another: *Holy, holy, holy, is the Lord of Hosts our God*; Which is expresly spoken of the holy Trinitie; the person is threefolde, and yet but one diuine essence or being.

4. errors in the great Canon, praying God to sanctifie that, they take to be his immaculate son.

The blesed Trinitie.

Christ also according to his holy humanitie, is likewise perfect & holy, and annointed with all fulnesse of the holy Ghost, *Iohn. 3. v. 34.* Wherehence it is that the Angell saith, *Luk. 1. v. 35. That holy thing, which shall be borne of thee, shalbe called the sonne of God.* If Christ Iesus now be the second person of the Trinitie, he holy was honored and prayed vnto of the Angell, & also is holy according to his humanity; then is it blasphemy, to pray God the Father, to sanctifie him first in the Masse, seeing he himselfe is the sanctifier of all that are sanctified. The other word, namely, that thou wouldest blesse him, hath all one sence. Oh great blindnesse! we *Adams* wretched children, shall and must be blessed in Christ Iesus, for that is the seed, whereof God said to *Abraham, Gen. 26. v. 4. In thy seede shall all the nations of the earth be blessed. Dauid* saith and prayeth in his 67. *Psal. v. 6. 7. God, our God shal blesse vs, God shall blesse vs, and all the ends of the earth shall feare him.* Through which thrise recited word, *God*, is also vnderstood the holy Trinitie. Now as *Dauid* prayeth that God would blesse vs, so the Masse-priest prayeth that God in his massing sacrifice would blesse his sonne, who notwithstanding is God equall with him; which of

Christs humanitie perfect and holy.

these

these prayers then shall we say belongs now vnto God? without doubt, *Dauids* prayer must needes be much better, for it proceedeth from the holy Ghost. That also should we now follow, & pray God, that he would vouchsafe to blesse vs through his sonne: but the other, seeing it is Antichristian, we ought to auoide and flie. Also that the Masse-priest saith: It may please thee to accept of thy sonne, who through and by this Sactifice is sacrificed vnto thee; is euen like the former, a blasphemie. The Euangelists shew, *Matth. 3. v. 17. & 16. cap. v. 16. 17. Mark. 9. v. 7. Luke. 9. v. 20.* that a voice came downe from heauen and sounded ouer Christ: *This is my beloued sonne, in whome I am well pleased. Peter* testifieth *2. Pet. 1. v. 16. 17* that he & his fellowes heard the sound vpon the hill. Wherehence it certainely commeth to be blasphemie for vs to desire of God, it would please him to accept of his sonne. In the great Canon likewise are these words, *Supplices te rogamus, omnipotens Deus, iube hæc perferri per manus sancti Angeli tui in sublime altare tuum in conspectu diuinæ maiestatis tuæ.* In English thus. We humbly beseech thee Almighty God, commaund that this (namely this Sacrifice) may be carryed by the hand of thy Angell vpon the high Altar before the presence of thy diuine Maiestie. Who obserueth not in this vaine friuolous prayer, two great errors? For first this prayer thrusteth Christ the sonne of God out of his throne, euen out of the throne of his honor and glory, as though Christ were not as well in time of the Masse in heauen, as vpon earth in the Masse. Where with our Christian faith wherein we acknowledge, that Christ sitteth at the right hand of his heauenly father, is ouerthrowne; which notwithstanding is much and often read in the holy scriptures. As *Mark. 16. v. 19. Luk. 24. v. 51. Act. 7. v. 55. Rom. 8. v. 34.* and *Coloss. 3. v. 1.* Secondly it is blasphemie, in that the Masse-munger prayeth, God would command his Angels to carry this Sacrifice (namely his sonne) vpon their hands before his diuine Maiesties sight. Herewith they would rob Christ of his omnipotencie, as though Christ were not so mighty, that he ascended into heauen of his owne strength, but that the Angels must or had carried him vp thither vpon their hands. But the Scripture testifieth vnto vs, that Christ ascended into heauen of his owne strength. *Act. 1. v. 9. Ephes. 4. v. 8. Psal. 68. v. 18. Heb. 4. v. 14.* In which places it is expresly said, that *Iesus ascended into heauen*, and to be vnderstood by his owne strength, and had no need at all of the Angels seruice therevnto. But he is so ascended into heauen, that also he hath not left and forsaken his faithfull Christians vpon earth.

Dauids prayer being true, the massing prayer is false, which we are to auoide, and vse *Dauids*.

5. error. 2. fould.

1. Thereby they thrust Christ out of his throne.

2. They rob Christ of his omnipotencie making him inferior to the Angels.

Christ ascended of his owne power without all aide of Angels.

Math.8.v.20. and *Chap.28. v.20.* but is present in the Lords Supper (to the worthy receauer) and needeth not thereunto any ascending or discending, nor yet any helpe of Angels as the Papistes dreame. And who seeth not now that the Masse in euery thing striueth agaynst Gods worde? This is done in the chiefest seruice of God: and therefore beloued, you may imagine how it standeth with them in other things: and yet the Papists rest not, but first lay their handes directly vpon Christ himselfe, for when the Masse draweth neare to the end, the Masse priest taketh the body in his hand (for they maintaine with great vehemencie, that after Consecration there is noe longer any bread left at all, but that the bread is wholy changed into the flesh of Christ) & breakes the same in the midst asunder, layeth the one peece vpon the plate, the other which he holdeth in his handes he breaketh agayne in two peeces, and throwes the one peece into the cuppe, but layeth the other also in the plate: and so breakes the Lords body into three partes. And this surely is to lay hands vpon Christ anew (that we may so speake) to crucifie him agayne. The Heathen were not so wilfull as to breake a bone of Christes dead corpes hanging vpon the crosse: which was therefore done sayth *S. Iohn. Ioh. 19. v. 36. That the scripture should be fulfilled*, which sayth *Exo. 12. v. 46. Not a bone of his shalbe broken*. But yet the Papists breake him into three peeces: Is not this a horrible thing to bee heard? And yet the Papists will turne all the sacrifices of the old Testament, & especially the Passe-ouer; to haue signified the sacrifice of the Masse, that al the Prophets prophecied thereof, that this onely is *Iuge sacrificium*, that dayly sacrifice, whereof *Daniel* speaketh, *Dan. 8. v. 12. 13. & 11. v. 31. & 12. v. 11.* that this is *Oblatio munda, The pure offering*, whereof *Malachie* speaketh *Mal. 1. v. 11.* And to proue that Christ himselfe also ordayned this Masse sacrifice, they alleadge *Luke. 22. v. 19. 20.* And also that the Apostles (but chiefely *Paul*) had sayd Masse, and confirmed the same, *1. Cor. 10. v. 16. 17. &c. & 11. 23. 24. &c.* whereas notwithstading they are neuer able to shew out of the aboue alleaged places of Christ, and *Paul*, that either the Lord, Christ, or *Paul*, in the same euer ordained or cõfirmed the Masse, but the Lords Supper as we faithful Christians dayly vse: Let this also suffice to be said of the third part. Wherefore I exhorte all people, but especially louing parents, that they wil faythfully admonish and warne their children to flie from poperie as from Sathan: For I am well perswaded these fewe, yet feare full errours, will giue them iust occasion to take heede of Poperie, and thus hath

Here the Author hath (according to his holy humanity) which is erronious, and by his cited scriptures not proued. For they speake of a spirituall not of a corporall presence.

6. Error, is to lay hãds on Christ, and to crucifie him againe.

The places quoted for the Masse, proue nothing for it.

An exhortation vnto all to auoid Poperie.

our louing, mercifull God, of his great mercie sought me, found me, and pulled me his vnworthy seruant, although I were then no seruant but a persecutor, no sheepe but a wolfe, no shepheard but a destroyer of the sheepe, out of popery that I may now ioyfully sing and say with the prophet *Dauid, The snare is broken, and I am deliuered, the Lord was my helper.* Herehence thē vpō the knowledge of such errors, seeing that thou O God, father of mercies, hast opened my eyes, and lightened my vnderstanding, that I might know them to be such errours, & also hast giuen me a hart not to contend with thee, I praise & thanke thee, through thy sonne Iesus Christ. And I also beseech thee father of mercies, through thy sonne Iesus Christ, thou wouldest graciously forgiue me all my sins, abhominations, and Idolatries, which I haue done and accustomed my selfe vnto in popery (agaynst the cleare light of thy holy worde) these twentie yeeres, euen for thy beloued sonne Iesus Christ his merites; for I did it ignorantly. I intreate thee likewise Father of mercie, thou wouldest of thy like grace and goodnes, mercifully keepe and preserue me in this knowne truth, strengthen me as thou didest strengthen thy seruant *Paul*, when he put the Iewes to rebuke.

The Authors thāks giuing and prayer.

And I pray no lesse the whole Christian Church, to remember me in their prayers, that our mercifull good God, moued by the prayers of honest and faythfull Christians, may keepe me the more graciously, and make me strong and sure in this my knowledge.

His requeſt to the congregation.

And hereupon I *Godfride Rabin*, protest and witnesse before the eyes of thy bottomlesse mercie, before thee Iesus Christ my alone sauiour and redeemer, before thee God the holy spirit, who in Baptisme sanctified me to be a Christian, and before you as a Christian congregation, that by Gods gracious assistance, I will not depart from this pure doctrine and knowne trueth, neyther through ioy nor sorrow, neyther through hunger nor miserie, neyther through good nor ill successe; But as before I haue sayd, will abide constant to my end: whereunto God assist me with his holy Gospell. Moreouer I doe Anathematice and curse that blasphemous poperie, with all other sectes and heresies, which fight and striue euer more and more agaynst Gods worde Amen.

He proueth this his recantation to be sincere.

The Declaration of *Symon Palery* of Richeleieu, heretofore *Prior and prouinciall in the pretended order of the Holy Crosse, according to the protestation by him made in the reformed church of Caen, the 11. of March.* 1601.

1. Cor. 4.6.

Presume not to knowe aboue that which is written.

Make no question but many will be offended at this my change: I do foresee, that many likewise will speake opprobriously and iniuriously of me: and therefore I thought it not amisse to make known vnto you all, what my profession hath bin vntill this present, and the motiues that haue stirred me to take this resolution in hand.

It is about 18. or 20. yeares that I haue liued in the order of the *Holy-Crosse:* which profession I haue not left for any lightnesse or humorous conceit, God is my witnesse: for before I tooke this holy resolution vpon me, I haue indured manie combates in my selfe. I haue wel pondered and foreseene the dangers and inconueniences whereinto I might fall: I haue seene that according to the world I am sufficiently furnisht wherwith to liue at pleasure, and therein to spend the residue of my daies, and forsaking the same, I haue likwise foreseene, necessitie and much vnquietnes. Neither am I entred into this happie resolution through any discontentment receiued by any of these of my order: I haue Letters testimoniall from our Generall, which sufficientlie testifie how I was honoured and beloued of those of my order: but I must now come to vnfolde vnto you that which hath awaked me in the prime of my pleasures.

I haue throughly considered in my selfe the great contentions that haue beene and yet are in Christendom touching religion. I haue cast the eyes of my minde vpon that mortal hatred, which the greatest part of the world (and those too, that are the greatest personages) do beare to true religion, and the professors thereof. I haue laid before me the sharpe and greeuous persecutions exercised against them: and on the other side I cannot forget their constancie & firme resolutiõ, to maintaine that which makes them so odious among so many assaults, and dangerous trials, cõtrarie to mans nature which seeks after naught els but rest, and that, which may bring him solace and pleasure. This consideration makes me suspect that it is more then a humane spirit that awakes in them these heauenly motions so small acceptable to the flesh. I here the voyce of the Lorde speaking by his holie Apostle:

Try

Try all things, but retaine that which is good. I here our Sauiour Christ commanding *vs to sound the Scripture*; the example of the faithfull of *Berea*, who examined the Scriptutes, to see if that which *S. Paule* preached was answerable thereunto, comes into my memory, I behold how it was a question of eternall saluation, and deserued in good earnest to be thought vpon: I confesse freely, that in comming and going from place to place for the execution of my charge of prouinciall, I haue communicated with some of the religion aswell Ministers as others: I haue seene and haue bin constrained to confesse that al maner seruices are not acceptable in Gods sight. He condemneth by his Prophet *Esay*, and by our Sauiour Iesus Christ in *S. Mathew, the commandements and traditions of men*: he reiecteth by *Saint Paule* to the *Colloss.* voluntary seruices, what apparaunce or shew soeuer they haue of deuotion.

1 Thes. 5. Iohn 5. Act. 17. Ierem. 7. Es. 29. 13. Math. 15. 8. 29. Colos. 1.

He forbiddeth vs in *Deuteronomie, to do that which shall seeme good in our owne sight*, and enioyneth vs, *to do onely that which he commaundeth vs, neither to adde nor diminish his word*: he cryeth vnto vs by his Prophet, *Who hath required that at your hands*: Such and an infinite number of other like places of Scripture haue induced me to learne whether my profession were of Gods institution, or if God were the author of those seruices which now beare greatest sway in the middest of the Roman Church. I haue busied my selfe in reading some bookes intreating of Religion, and such as handle matters now in controuersie. I haue bestowed some time in reading and examining the places of holy Scripture, whereof *Saint Paule* speaketh, *that the whole Scripture is giuen by inspiration of God, and profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes*: whereof he also beareth record, *that the Scripture is of power to make vs become wise to saluation through faith in our Lorde Iesus Christ*. It is shee, as I said before, to whome our Sauiour Christ sendes vs, as also the Prophet *Esay*, when he vseth these wordes; *To the lawe and to the testimony: if they speake not according to this worde, it is because there is no light in them*: there haue I found, seeking her opinion and aduice touching the seruice and doctrine maintained in the Romane Church, which shee in no wise approoues, but contrariwise in expresse wordes condemnes it. I haue not disdayned to peruse the auncient fathers and doctors of the Christian Church, whome the Romane Church ordinarilye vse for a buckler against those of the religion:

Deut. 4. 2. Tim. 3. Iohn. 5. 39 Esay. 8. Romish seruice.

their owne wordes doe make mee know, that their bookes serue not so much to confirme the seruices in the Church of Rome, as to destroy them.

Masse. One thing hath exceedingly mooued me, & that is the Masse and prayers vsed in the Romane Church, which beare witnesse against themselues: hauing many traces and reliques of the auntient doctrine of the primitiue Church, which was in the Apostles time. And to shew that I do not speake this at randome, I will produce some witnesses aswell out of the holy Scriptures and auntient fathers, as out of that which is contained in the Masse, and in the seruice of the Church of Rome.

The principall controuersie at this day is concerning the pure seruice of God.

Those of the Church of Rome, and in generall all the religious thereof do fully esteeme and conceiue it to consit in praying to Saints and Ladies, to honour and serue them: nay which is more, to present themselues before their images and there yeeld vp their offerings and deuotions.

Praying to Saints.

God speaketh so plainely by his first commaundement *to worship and serue him onely*, that it is easilie seene how hee condemneth all seruice in the Romane Church. And heereunto I adde his protestation made by *Esay*: *Not to giue his glory to another*: & his declaration else where, *that he is iealous of his honour*. What can there be more expresse against all the seruices of images, then the prohibition by the second commaundement: *not to make any image, nor the likenesse of any thing, not to bowe downe to it and worshippe it*. I shoulde neuer haue done, if I shoulde rehearse all the passages of holye Scripture, which are against images and the seruice of them: they are called *vanity, teachers of falshoode, and those that shall serue them are threatned to be brought to confusion*.

Exod.20. Math.4. Deut.6. Esay.48. Exod.20.

Against Images.

Haba.2. Ierem.10.

The other great contention at this day, is touching the transubstantiation and worshipping of the host. They perswade themselues in the Church of Rome, that the bread and wine of the Masse, after their consecration is no more bread and wine, but the true and naturall bodie of our Sauiour Iesus Christ: and thereuppon they forge that the substaunce of breade and wine must not be there any more sought for vnder these apparances of bread and wine: Christ Iesus is there really all whole both God and man in his owne proper substance: and therefore they teach men to bow downe themselues and

Tranſubſtantiatiō.

and worship this bread and this wine: wherein doubtlesse they commit a great Idolaty if Christ Iesus be not there, as they would haue it beleeued. And I pray you what meane so many places of the holy Scripture, which testifie, *that Christ Iesus is ascended vp into heauen, that from thence he shall not come, vntil he commeth to iudge the quicke and the dead, that the heauens do containe him, vntill the day that all things shal be restored, that we shall haue the poore alwayes with vs, but him we shall not haue alwaies, that wee must not follow those that shall say Christ is heere, Christ is there, that he shall come like lightning that goeth from the east towards the west?* Act.3.22. Acts.3.20. Iohn.12.8. Mat28.5.6 Mar.24.23 Mar.13.21 Luke.17. Ma. 24.27.

The Apostle Saint *Paul* names bread and cuppe the bread & wine in the celebration of the supper? *Whosoeuer shall eate of this bread*, saith he, *and drinke of this cuppe. &c.* 1.Cor. 11.

Our Sauiour Christ Iesus, after the communication of his supper, nameth the cuppe which he had ministred to his Apostles, the fruite of the Vine. *I will drinke no more* (saith he) *of this fruite of the vine*: hee himselfe requires it at the hands of his worshippers. *Who worship the father in spirit & truth*, places wholy contrary to the doctrine of transubstantiation and adoration of the host. I know well that the breade of the supper is called the body of Christ, and the wine also the bloud of Christ: but notwithstanding I note on the other side, that the same bread is called the *communion in the body of Christ*: the wine is called the bloud of Christ, but it is also named *the communion of the bloud of Christ, and the new Testament in the blood of Christ*. Which places teach vs that we must not alwaies take the words in the foote of the letter, nor vnderstād that the bread & wine of the supper be not more bread and wine in their substance: but as bread is called *the communion in the body of Christ*, & the wine, *the communion and new testament in the bloud of Christ*: for because they represent vnto vs our cōmunion in the body & bloud of Christ, & the new testament in the same bloud of Christ, and moreouer, the bread and wine of the Lordes supper represent vnto vs the body and bloud of our Sauiour Iesus Christ, as S. *Augustine* and *Tertullian* name them, the one a *signe* the other a *figure of the body and bloud of Christ*. And this was the reason when Christ instituting his supper hath saide of breade *This is my bodye*, and of wine, *This cuppe is my bloud*. Hence it comes that the auntient Church (as the wordes of the Masse giues vs to vnderstand (when they came to the communication of the supper) vsed this exhortation, *sursum corda*, therby aduertising the faithfull to lift vp their harts Mathe.26. Marke.14. 22.23. 24. Luk.22.19 Iohn.4. 14 1. Cor. 10. 16.17. *Augustin. in prolog. tract* Psalm.3. *Tertul. adu. Marcio. lib. 4. chap. 40. Et lib. 3. Cōtra eundē, cap. 19.*

aboue

aboue the visible things of the Sacrament, and to imbrace Christ Iesus in heauen through a liuely and true faith.

And such, or the like manner of speaking is not to be thought strange: for there is not any but doth acknowledge that here is a question of a Sacrament; and it is well knowne that in matter of Sacrament, the Scripture vseth to giue vnto the signe, the name of the thing signified: as when shee nameth the *Circumcision, couenant*, albeit it was but a token of the Couenant and the Lambe which was offered in the Passe-ouer, she names him *Passach*, that is to say, Passage: and yet notwithstanding he was but a token of passage.

Genes. 17. Exo. 5. 11.

Sacrifice for quicke and dead.

They thinke that in the Masse there is a sacrifice propitiatorie for the remission of sinnes both for the quicke and dead: but I doe see that the whole Scripture sendes vs to the sacrifice of Iesus Christ which he hath offered; *viz.* his owne body vpon the Crosse. *It is through this onely oblation, that we be made holy, and haue eternall redemption.* How can the Masse be propitiatorie for our sinnes, seeing that in the Masse there is no effusion of bloud; and as the Apostle to the *Hebrewes* saith; *There is no remission, without shedding of bloud.* I haue considered, and oftentimes meditated as well on the three Euangelists, as on Saint *Paule* touching the institution of the Supper of our Sauiour Iesus Christ, wherevpon they would builde and grounde the sacrifice of the Masse; But I haue seene plainely that it was without any apparance of reason. For Christ Iesus, vnder the formes of Bread and Wine, presents his body and bloud, and commaunds to communicate it, and to preach his death and passion vntill his comming: he speaketh nothing at all touching the offering it in sacrifice.

Heb. 2. Rom. 5.

Heb. 9.

Heb. 5. & 7. Psal. 110. Math. 1. Acts. 4. 1. Cor. 22.

I finde likewise in other places in the scripture, *that Christ Iesus is the onely sacrificer according to the order of* Melchisedech: *that through his onely sacrifice, the wrath of God is appeased*; and therefore he is called *Iesus*, that is to say *Sauiour*. *S. Peter* saith, *There is no other name giuen vnder heauen whereby we must be saued.* *S. Paule* saith, *that he reioyceth in nothing, but in Iesus Christ, and him crucified.* It were a needelesse thing for mee to recken vppe all places that serue for this purpose. In the Masse it selfe there are wordes to be found, which beare recorde, that those that haue composed it, haue beene constrained to confesse, that aunciently in the action of supper, there was but a sacrifice of prayse and thanksgiuing,

according

according to the doctrine of Saint *Paule*, *When, and as often as you shall eate of this bread and drinke of this cup, you shall pronounce the death of our Sauiour vntill his comming*: and behould the proper speeches touching the same in their owne Canons; *Pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis pro se suisque omnibus*; that is, For which we offer vnto thee, or those that offer vnto thee this sacrifice of praise for themselues and all others. And in another place in a Collect for the dead, *Præsta quæsumus omnipotens deus, vt anima pro quibus hoc sacrificium laudis tuæ obtulimus maiestati*; that is, Graunt wee beseeche thee Almightye God, that the soules for whome wee haue offered vnto thee this sacrifice of praise, &c. And in another Collect beginning, *Propitiare Domine*, there is, *pro quibus tibi offerimus sacrificium laudis*, that is; Be mercifull O Lord to those for whom we haue offered vnto thee this sacrifice of praise.

Masse condemned by her owne Canons.

The Church of Rome nourisheth men in ignorance, forbidding laye people and women to read the Scriptures: and in their prayers and assemblies they vse an vnknowne tongue. I could neuer comprehend how many bee accorded herewith, that which is said in the Psalmes: *Happye is he, who in the lawe of the Lord exerciseth himselfe day and night: that the law of the Lord is an vndefyled law, conuerting the soule, and giueth wisdome to the symple: that she is a light to lighten our feete, &c.*

Reading the Scriptures forbidden.

Psal. 1
Psal. 19. & 119.
Deut. 4.

Saint *Peter* saith, *that we doe well to be attentiue to the reading of the Prophets, which giue vs light as it were a Candle in a darke place*: and Saint *Paule* saith in generall termes, *that whatsoeuer is written, is written for our learning*. Saint *Ierome* knew verye well this doctrine when he wrote to *Lata* in these Termes: *Let the daughter loue diuine and heauenly bookes, insteade of sylke and precious stones: and in those bookes, let her not be delighted with the outward gilding and embrodering of the couer, but with the inward erudition distinguished and corrected accordinge to faith: let her learne fyrst by the Psalmes of* Dauid, *to renounce worldly vanities: let the Prouerbes of* Salomon *teach her to liue vertuously: let her accustome her selfe to contemne and detest earthly things, in* Ecclesiastes: *let her follow the example of patience and vertue in* Iob: *let her take the holy Gospell into her hands, and neuer let it depart from her, but with all her hart let*

her ſtudy the Acts and Epiſtles of the Apoſtles: and when ſhee ſhall haue enritched the cloſet of her heart with ſuch ritches, then let her learne the doctrine of the Prophets, and the bookes of Moſes: and for the laſt, the Canticles: For if ſhee ſhoulde haue read it in the beeginning, ſhee might peraduenture haue beene wounded in her heart, by not rightly vnderſtanding the holy ſongs of the ſpirituall weddings, vnder carnall wordes. Vpon this purpoſe Saint *Auguſtine* doubteth not to pronounce, that hee, who maketh no reckning to reade and meditate in the holye Scriptures ſent from Paradice, ought to feare not onely the incurring of eternall tribulations, but alſo the enduring euerlaſting paines and puniſhments. For it is ſo dangerous vnto vs not to reade the holy Scriptures, that with great griefe of minde the Prophet cryeth out: *For this cauſe my people haue beene led into captiuitie, for that they haue no knowledge: for hee that is ignorant, ſhall be ignorant:* and a little after he addeth, *that thoſe who will not vnderſtand in reading in this world, God will not know them in the day of iudgement*: and then finally he exclaimeth, *Why are we not carefull to reade the holy Scripture, where our ſoules are fed and nouriſhed for euer.*

Auguſt. in hu. 50. Sermon to his brethere in the deſert:

Eſay. 5. Oſe. 4. 1. Cor. 14.

Seruice in an vnknowne tounge.

As for the ſeruice vſed in a tongue vnknowne, I am greatlye abaſhed, that ſo many reaſons vſed by the Apoſtle S. *Paule* (in the 14. Chapter of the firſt Epiſtle to the *Corinthians*) to withdraw men from ſo palpable abuſe, coulde not touch nor mooue the heartes of the Paſtors and Gouernours of the Romane Church, for to feede the poore People with a better nouriſhment.

Auricular confeſſion.

They compell themmoreouer to confeſſe all their ſinnes to the eare of a Prieſt: which thing they would not vſe, if they had but penetrated into the knowledge of theſe wordes of *Dauid, Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults*: or if they had regarde vnto the example of the ſelfe ſame *Dauid*, who ſaith, *that it was to God alone that hee confeſſed his ſinnes.*

Pſal. 19.

Iuſtificatiõ by workes.

The Church of *Rome*, teacheth that ſaluation muſt bee ſought for, in mans merits, and that our iuſtice commeth through workes: but I ſhoulde bee too long in reciting all that which the Scripture ſaith to the contrarye. For ſhee dooth acknowledge

that

that there is not any sufficiencie or capacitie in man to do well: *we are not able to thinke any good thing of our selues*, as the Apostle saith: she condemneth the thoughts of mans heart euen from his infancie, and saith that they are at strife with GOD: and that they cannot be made obedient to the lawe of God: she pronounceth that men are dead in sinne, and affordes them no hope but in the mercy of GOD, through the obedience of our Sauiour Iesus Christ: and furder she declareth that we be iustified *gratis* by his exceeding great mercie, through faith in Iesus Christ, without the workes of the law. And certainly we stand in great neede thereof: for as Saint *Ieromie* saith, *What righteousnesse and what cleanenesse can be here in the life of the iust? the workes which we minister through this body of ours, are alwayes mingled with some errour: we be taught*, saith Saint *Gregorie* of *Nice*, *in the holy Scripture, that there is not one to be found among men, which can passe one onely day without spot.*

2.Cor.3. Gen.6.& 8 Psalm.53. 1.Cor.2. Gala.3. 2.Tim.1. Rom.3.8. &.5. Act.1.3. Phil.3.

Hierom in Pro.cap.20 Et in Eccl. cap.7. Lib.de orat.

And therefore Saint *Augustine* was moued to say that which euery one of vs ought to say of our selues after this example, *I presume not at all of my selfe: for what good haue I wrought to the end thou shouldest be mercifull vnto mee, O my God, and that thou shouldest iustifie me? What hast thou found in me but onely synnes? There is nothing in me of thee but bare nature which thou hast created: all the rest is my synnes which thou hast defaced. I haue not first risen vp to come vnto thee, but thou didst come to awake me: and before I brought any good thing to passe, thy mercy, O Lorde, directed me.* And Saint *Barnard* asketh, *Why men should require againe at our handes that which Christ Iesus hath paide for vs? He that hath borne the punishment of synne, and giuen vnto vs his iustice, the selfe same hath likewise payde the debt of death, and hath receiued life: for death being dead, life returneth againe, euen as sinne being in esse, iustice commeth againe. Now death hath been extinguished in the death of Christ, and the iustice of Christ hath beene imparted vnto vs.* To be short, I say with S. e *Augustine*: *All my hope is in the death of my Sauiour, his death is my desert, my refuge, my saluatiõ, my life, my resurrectiõ, my merit is nothing else but the mercy of the lord: I am not poore of merit so long as the Lord of mercies shall haue his being: and if the*

In Psal.58.

Serm. ad milites templi. cap. 11. In his Manuel.cap.22

mercies of the Lord are great, then am I great in merits, and looke how much the more he is mighty to saue, so much the more am I assured.

The opinion of Purgatorie, whereon are grounded so many Masses, Obits, and yearely seruices done to the dead, is plainely ouerthrowne by infinite places of holy Scripture: wherof some do testifie, *that there is no condemnation for those that are in Iesus Christ, and that liue after the spirit, and not after the flesh: that he who beleeueth in Christ Iesus, is gone from death to life, and shall not enter into condemnation.* Other places there are that assure vs of the forgiuenesse of our sinnes in the bloud of Christ Iesus: *his blood cleanseth vs from all sinnes*, saith Saint *Iohn*: *by himselfe hee hath purged vs from our sinnes, through his bloud we haue redemption, wee haue deliuerance*, that is to say remission: hee hath beene deliuered vp for our sanctification, and to washe vs he hath also washed away our sinnes, and defaced our iniquitie as a cloude: and therefore he hath promised by his Prophet, *that men shall seeke for the iniquity of* Israell, *and the sinne of* Iuda, *but it shall no where bee found*: and addeth the reason, *because*, saith the Eternall, *I will pardon their iniquities: Yea were they redder then Scarlet, they shall be made whiter than Snowe.* And likewise the ancient Fathers could neuer finde any other Purgatorie in the holy Scripture, *then the bloud of the Lambe which taketh away the sinnes of the world.* Saint *Augustine* saith, *that the Catholique faith beleeueth according to the authoritie of God, that there is the kingdome of Heauen. Secondly, that there is the lake of hell wherin euery Apostatate, or strãger to the faith in Iesus Christ shall suffer torment: of the third place* saith he, *we know nothing at all, & do not finde in the holy Scriptures, that there hath bin any such:* and also he saith in another place, *that there are but two wayes: the one leadeth to condemnation, and the other to saluation*: and elswhere he disputeth against Purgatorie it selfe: *Bretheren*, saith he, *let no man deceiue you, for there are two places, and there is not a third for any: he that shall not be worthy to raigne with Christ Iesus, without doubt he shall perish with the diuell. Here is all the forgiuenesse of sinnes: Christ Iesus taking vpon him the punishment of our sinnes, and not the fault, hath wiped away both punishment and offence: we are not here without sinne, but we shall depart from*

Rom.8. Iohn.3.36. & 5.24. 1.Iohn.1. Ephes.1 Col.1. Esay.5.3. Ephes.5. Apoc.1. Esai.44. Ier.5. Iohn.1. *Augu. contra Pelag. Hipp.lib.* 5. *Serm.de tcmp.232. Euchir. cap.* 115. *de verb D.*

from hence voide of sinne. Where is Purgatory then? Mary behold saith he in another place, *the purging of our sinnes is the bloud of the iust*, that is to say, *Christ Iesus.* Saint *Cyprian* saith, *that when wee shall depart hence, there shall be no other place allotted vnto vs for repentance nor to make satisfaction: here life is either lost or gotten.* Saint *Hierom* likewise vpon *Esai.cha.65.* saith, *that he who shall not haue obtained pardon for his sinnes whilst he liueth in this world, & shall depart in that manner, doth perish vndoubtedly.* Hence it comes that another saith, *that so long as we liue here we haue a remedy: but when our last end is come, there remaines but a perpetuall prison*, that is, *for those that shall not receiue remedy in this life: for it is the time of repentance*, saith *S. Basyll, & so soone as we are gone, why all power of dooing any good is taken from vs.* How comes it to passe, saith he in another place, *that the wretched sinfull soule dare be so bould as to approach vnto God? Mary in stedfastly beleeuing, that the purging of her sins hath bin effected through the bloud of Christ Iesus.* To be short, if Roses may be gathered among thornes, I might here produce what the doctors of the Romane Church haue conceiued hereof. *Lombard* saith, *that euen as those who in ancient time beheld the brasen Serpent lifted vp, were healed from the biting of Serpents: so likewise if by a right and true sight of faith we beholde Christ Iesus, who for vs was hanged vpon the Crosse, we are thereby deliuered and freed from the bonds of Sathan*: that is to say, *from our sinnes: yea in such sort, that after this life, he findeth in vs nothing punishable. Scotus* likewise in his 4. booke of Sentences, *Dist. 15.* and the Glose of the Canons saith, that *Nec cordis contritione, nec oris cõfessione peccata remittuntur, sed tantum gratia Dei: sed ipsa contritio cordis signum est peccata est dimissa, sicut exterior satisfactio signum est cordis contritionis: gratia enim præcedit contritionẽ.* According to which I conclude with *Epiphanus, that there is neither fasting, nor almes, nor repentance, nor iustice, neither good nor euill that profiteth, after death.*

Serm.37. de verb.D.

Serm.31. de trinit.lib.4. cap.2.

Cypr.contra Demet.lib.4. cap.4.

Grego. Nazianzene Carm. de Reb. suis in Moral.reg. 1.cap.2.5.

Faith onely iustifieth.

Lomb. lib.8. Sent. D.19. C.Nunc.

Epiph.2.lib. 1.tho.Heros.59.in Cant.

It is not my purpose nor intention to set downe here in particular, all that which hath distasted me in the church of Rome; there are verye many other things by me obserued, which in no point agree with the worde of God. But I thinke that those pointes which I haue alreadye touched, are sufficient enough

to make it manifeſt that I haue enterpriſed nothing without good reaſon, and that my conſcience would neuer haue ſuffered me to liue in quiet and reſt, if I had done otherwiſe.

All which things carefully ballanced in my minde, haue exceedingly mooued me to this reſolution: and I thinke verilye there is no true Chriſtian ſoule but is with them. I finde that it is a difficult thing to reſiſt Gods voyce, and to fight againſt the truth which diſcouereth her ſelfe ſo apparantly. My conſcience ſtill vrging me, what could I do elſe, then ſit downe and ſay, *O my God leade me in the right way, teach me to do thy will:* I am a poore ſheepe that is ſtrayed, make me to know thy *Sion, Drawe me into thy holy Hill*: cauſe me to ſee in theſe troubles and confuſions, that ſhee is the true Church and eſpouſe of our Sauiour Ieſus Chriſt: bring mee into this rocke of life, where thou doeſt gather together thy flocke: open my eyes, and ſuffer me not to bee deceiued with the horrible abuſes of the world. I did perceiue in generall the corruption of mens manners, and therefore I perſwaded my ſelfe that ſhee was not the true Church onely through holyneſſe of outwarde conuerſation: I did know and confeſſe that ſhee is that company, which hath true faith and followeth the infallible doctrine of the Sonne of GOD, according to the ſaying of Saint *Ambroſe*. *He commaundeth vs* (ſaith he) *to ſeeke and principally to chooſe that church wherin Chriſt Ieſus dwelleth: but there is a church that reiecteth faith & poſſeſſeth not the foundations of the Apoſtles preaching: and ſuch a Church we muſt leaue.* Yet notwithſtanding, I could not chuſe but ſomewhat be touched in my heart, in reſpect of the vncharitable reproaches, which many great perſonages haue a long time vſed againſt all the Court of Rome, and againſt the principall gouernours & conductors of the Romaine church, and eſpecially conſidering the complaintes and murmures on euery ſide vſed againſt the diſſolution of the Clergie. I remember the wordes of S. *Bernard* who ſpeaketh as followeth. *Now from whom ſhall the Church conuey or hide her ſelfe? All are friends, and all are enemies: all are allies, and all are aduerſaries: and are domeſticals: and there is none in peace and charity, all are neighbours,*

Pſal. 142. Pſal. 158. 143. 119. & 51.

Ambr. in Luk. lib. 6. cap. 9.

Bernard. in Serm. 33. Cant. Cant.

bours, and all seeke but their owne profit, They are Ministers of Christ, & serue Antichrist: they walke in the honour of the goods of the Lord, and yet they honour him not. And hence comes that beauty of the strumpet which thou seest dailye gaily apparalled sometimes like stage players, and other whiles like kings: hence comes their golden bridles, their imbrodered saddles and gilded spurrs: By meanes hereof their tables with delicious cates and rich vessell of siluer are furnished, hence proceedes their drunkennesse and gluttony; the harpe and the viole: hereof comes their wine-presses abounding in plenty, their garners, the one answering the other alwayes full. By this meanes are their, hogsheads full of ointments and sweete sauour: their purses neuer empty: and in respect of these things forsooth, they are and will be so called, Princes of the Churches, Archbishops, Bishops, Archdeacons, Deanes, prouosts, and such like. But this comes not so to passe iustly, but because they walke in obscurity, and trace the workes of darkenesse, and therefore it hath bin heretofore propheſied (and now it is accomplished) behold, in peace my bitternesse is most bitter. It hath been before bitter in the death of Martyres, after more Bitter in the controuersie of Heretikes, and now most bitter in the maners of domesticalles: a man cannot driue them away nor flie from them: so mighty are they both in power and number: the Churches griefe lies in the entrailes; it is incurable, & therefore her bitternes most bitter. Hitherto S. Barnard.

Beauty of the strumpet

He that desireth to know further, let him reade the wordes of the selfe same author vpon the 90. Psalme, and in his Sermon of the *Conuersion of* Saint *Paule*, where hee saith among other things: *Alas Lord, those whom we see to effect the higheſt places in thy Church, are the first and chiefeſt to persecute thee, &c.* He further in his first Sermon of *consideration* to Pope *Eugenius*, breaketh foorth into these termes: What is it, saith hee, that Image makers say vnto thee? *Go to and sticke not, for thou maist bouldly buy them with the spoyle of Churches.*

In Psal. 90.
In conuers. S. Paule.

Though there bee many that cease not to enueigh against the Ministers of the reformed Churches, and that sticke not to call them Heretikes, to charge them with slaunders: yet doe I plainely perceiue that they are thus hardely dealt withall, contrary to all reason and equitye of conscience. In some of them I haue found true simplicity ioyned with modesty, the sweetenesse

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of their demeanure and manye other vertues which are the true notes and infallible effects of a right Christian: by meanes wherof I am not, nor ought to giue any credit to the detractions or vncharitable speeches of the world. For my conscience hath brought me back to this point, that the trueth of Religion depends not of mens conuersation, but of the will of one onely God, which by his word he hath made manifest vnto vs.

I pray the brethren of my Order, and also all other, to consider all these reasons. I haue not forsaken them to iniurye or wrong them in any point, nor to bring any scandall vnto them. If I coulde haue remained among them with tranquillity of conscience: If I did not thinke to offend God, by continuing in this profession wherein I haue beene norished so many yeares, surely I had yet beene with them. Brethren, it is not my will nor intention to offend you: I perswade my selfe likewise that there is none can iustly reproue me of my comportment and behauiour: I was neuer culpable of drunkennesse, of adultery, or any other such misdemeanour: I was no prophane person among you, but haue shewed my selfe zealous in maintayning and aduancing your order.

You know, that through my diligence and care, two of your decayed and ruinated Monasteries haue beene reedified: the one neere *Troye* in *Campane*, the other in the country of *Mayne*. I haue followed your businesses and affaires in all trauaile and vigilancie, and I know you are not ignorant how that I haue had issue to your contentment: I haue so well demeaned my selfe among you, that I purchased vnto you many rents: yea and forgiuen you some. Wherefore I beseech you, and exhort you in Gods name, and with all the affection of my will, that with a spirite of meekenesse and feare of God, you doe examine if I haue not done holyly and religiously, to laye holde vpon the true word of God, directed thereunto by his spirite? And if you finde that it was not my duetie to haue done otherwise, then that you would rather (take the selfe same resolution in hand, and following my steps, direct your course to the hauen of eternall life: whereunto I hope to come with all the true

faith-

faithfull and elect (then to be moued against me and to slaunder) Before my departure I would gladly haue laide open my deliberation and the reasons whereon I grounded my selfe: I would haue exhorted you to take in hand the same resolution with me, I would haue imbraced you, and witnessed that I desire all manner of good vnto you: but the most part may then imagin to what great daunger I had exposed my selfe, and the small hope left me to haue profit therein.

O my Lord Iesus confirme in me this resolution, suffer me not to yeeld vnto the assaults & combats which are or may be made against me: helpe my vnbeliefe, increase the faith within me, make me conceiue that assurance of *Abraham*, who beleeued in hope against hope: arme me with thy promises, deliuer me from the snares of my cruel enimies, make me (good Lord) in effect to feele that thou art with me: & wilt be (as thou hast assured *Abraham*) my most liberall guerdon. I seeke my saluation: giue me, Lord Iesus an assured place of retrait in the holy *Ierusalem*, spare me in the temptations of the worlde: but if it shall please thee to exercise me therein, fill me I beseech thee with the spirit of constancy, to the end that, finally hauing carried away the victory, I may enter into Paradice with thy most happy seruants. *Amen.*

He forsaketh not the church, that with his body goeth out from her: but he that with his spirit and minde renounceth the foundations of Ecclesiastical truth leaueth her. We be gone out frõ her with our body, but they from vs with their spirit: we haue left with them the foundations of the walles, but they with vs the foundations of the Scriptures: we haue left and gone away from them according to the apparances of men, & they frõ vs according to the iudgemẽt of God: & therfore, the Christiãs corporal do persecute & trouble vs that are spirituall. But to thẽ is properly addressed that which the lord saith; O Hierusalem, Hierusalem, thou that killest the Prophets. &c. *Chrisost. in Math. hom. 46.*

Reade, saith S. Ierome, *the Apocalips, and consider that which is there written of the womã clothed in Scarlet with blasphemy written vpon her forehead, of the seauen Mountaines or hils, of the great waters of the miserable end of* Babilon. *This is that rocke of* Trape- *Hieron. ad Marcel. viduam.*

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ius, *so many times heauen with thunder from God, for that it was displeasyng in his eyes. Come out from among them my people*, sayth the Lord, *that you be not partakers of her sinnes and wounds: flye from Babilon, let euery one saue his soule, for shee is fallen, shee is fallen, and is become the habitation of Diuelles, and a refuge of vncleane spirits.*

The declaration and conuersion of Maister *John Colley*, sometimes a Preacher, a Capuchin and a Gardian of the Couent of Saint Omer, publikly by him made in the Church of Sedan, on Sunday the 4. of March. 1601.

THE Kingly Prophet, or rather our Sauiour Iesus Christ vnder the figure of *Dauid* (most deare brethren) in the 22. *Psal.* hauing prayed the almighty to deliuer his life from the sworde, his desolate soule from the power of the dogge, from the Lyons mouth, from among the hornes of Vnicornes, doth promise, if he heare him, to declare his holy name to the brethren, to praise him in the middest of the great congregation, and to make his vowes vnto him in the presence of those that feare him.

If the sonne of God himselfe hath vouchsafed to make this vowe, how much more am I bound (being a miserable sinner, and hauing obtayned of Gods eternall bounty my spirituall deliuerance) to declare and exalt the name of the euer-liuing God among you, my brethren, to render vnto him my vowes, in this great congregation and assembly of you which feare the Lord: to the end that those who heretofore haue receiued the like grace as my selfe (hauing beene drawne out of darkenesse, and brought into the true light) may haue matter and occasion to remember the benefit by them receiued from God

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and therefore yeeld vnto him innumerable thankes: alwayes laying before themselues, that as God is a most liberall bestower of his benefits, so hee is a most seuere exactour in expecting thankes for the same: which doubtlesse is the true meane to obtaine the continuance and encrease; ingratitude being nothing else but an obstacle that hindreth the streames of his flowing mercie. And (deare brethrē in the Lord) I make no doubt but that many of you are throughly acquainted with my former conuersation & profession, and likwise with my intention. For certainly I may well say with *S. Paul* (to the glory of God and my great conuersion) that though heretofore I haue beene one of the greatest embracers of the foolish traditions of my fathers, being of that Sect the most superstitious of the Scribes and Pharises of the Romane church, when that my heart was in darkenesse, my vnderstanding hardened, and her waies and doctrine wholy tending to death (*Prou. 14.*) seemed to me pure and right: yet now, my heart is enlightened and I may contemplate in the bright mirrour of the Gospell, the glory of the Lord plainly *2. Cor. 3.* And my most mercifull father, who hath conuerted me vnto himselfe, through the influence of his holy spirit, who a long time and that very often hath summoned and warned me, sounding in the inward eares of my minde, that which before hee spake to the rebellious children of *Israel*; *Walke yee not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their Idols. I am the lord your God, walke in my statutes, & keep my iudgemēts and do them: which if a mā do, he shall liue in them* (*Ezec. 20*) And in another place, *he willeth his people to come out of Babilon, that they be not partakers of her sins, & receiue her plagues* (*Apo. 18*) *depart, depart ye, go out frō thence & touch no vncleane thing. Isai. 52.* Hearing, I say, so many times such and the like words of Gods diuine spirit sound in the ears of my soule, it being a hard thing for me to kick against the prick; & Gods clemency & bounty through his patient pursuite surmounting my too great malice & blindnesse, hath now in the end forced me to obey his voice, and follow his vocation. Hence it comes therfore deare

brethren, that I haue forsaken the vaine and superstitious traditions of men, and disposed my hart to receiue at large the diuine beames of the eternall sunne of iustice, the influences of his supreame grace, the most sweet ioyes of Gods face, to wit, through the participation of the word of life, of the excellencie of the Sacraments, of the efficacie of the exercies of pietie, of the perfections of a liuely faith, and other infinite blessings and benefits inspired from heauen into the elect, in the mysticall societie of the body of Christ. O thrice and foure times blessed be that so great power of the spirite of GOD, which leadeth mee to such good, high, and heauenly things. Behold me now through the grace of God to haue forsaken & abandoned these seminary abuses of papistry, to become forth from the dungeon and sinke of all filthinesse & malice. Behold me loose and freed frō the embracings of that strumpet *Babel*, the nurserie of all impietie; by whom the holy name of God is so villanously prophaned, and the honor of the soueraigne God (infinitely iealous of his glory) so impudently prostrated of Idols of gold, siluer, stone, wood and clay. behold I say, how that I am come forth from that dangerous labyrinth of errors, so abhominable, as that there is not any man, hauing neuer so little feeling of faith, but doth detest and abhorre them. My conscience also, which before had so many times grieued and tormented me, for that she found her selfe so far wandring out of the way of the true and liuely spirit of God (which secretly drew her to himselfe, affoording her no assurance in the false grounds, which before she sought) now giues me a true repose and consolation, hauing found that vnknowne good which she thirsted after: the which is now happened to her, when according to the counsell of the wise (*Prou. 14.*) and through the fauour of my GOD, I am *departed from that foolishe man*, from the sonne of iniquitie, from Antichrist; in whome I haue found no lips of knowledge, but rather of falshood and deceipt. This is the onely fruite that lyes hidden vnder the leaues of this fained holinesse, iustice, obedience, pouertie, fastings and disciplines, instituted without and contrarie to

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the word of God. All these fooleries, these proud habilliments and haughty pompe of the *Hierarchie* of Antichriſte, tende to no other ende or vſe, but to buſie, amaze and abuſe the ſence of thoſe who do not know the true celeſtiall ornaments of the citie of the liuing God: which cannot diſcerne the manifeſt difference which the faithfull ſee betweene the crowne of thornes of their Redeemer and Sauiour Chriſt Ieſus, and the glittering crowne of the ſonne of perdition, ſending men to men, and humaine workes; which are in parte the cauſes of their eternall ſaluation, which to vs and for vs is purchaſed by the onely ſonne of God: to whome he dooth exceeding iniury thus to diminiſh, through his falſe doctrine, his merites, and rendring them inſufficient. But if theſe poore ſoules which he amazeth would but enter, how little ſoeuer, into the bottome of their conſciences, to iudge of this his doctrine, according to the vnderſtanding which God worketh in them, I doe aſſure my ſelfe they would ſoone diſcouer and condemne the vanitie and falſhood of this deceiuer. For GOD dooth ſuffer by his ſecret (but moſt iuſt) prouidence, that the more they haue their eyes open to their workes, as expecting by them ſaluation, ſo much the more are they doubtfull, fearefull and in deſpaire; what ſhew or apparance ſoeuer the bountie and greatneſſe of their workes carrye with them: which doubtleſſe is a worke which God worketh in them for good, if they would not wilfully reſiſt the holy Ghoſt. I ſpeake this by experience which I haue in my ſelfe, and in a great number of others, whoſe inward diſpoſition hath beene very well knowne to me. And ſurely this curſed teacher of lyes & inuenter of fooleries, dooth diſhonour and outrage to the bleſſed ſonne of God, not onely in this which hath beene ſaid, but alſo moſt vnworthily and outragiouſly deueſteth him of all his other dignities and excellencies, wherewith he hath beene honoured by his eternall father, though in apparance hee qualifieth him the Sauiour and redeemer of the world: but it is in ſuch ſort, as that in effect, and as much as in him lyeth, hee depriueth and robbeth him of all that which

is neceſſarie for ſuch an office. And firſt, what is he ſo blinde, that ſeeth not plainely how he diſpoſſeſſeth him of his Soueraigne and perpetuall office of Sacrificer, ſeeing he glues him, coadiutors and ſucceſſors in this kinde of office, which are the Prieſtes: who according as he vainely conceiues, doe againe daylie ſacrifice the ſonne of GOD, offering him to the eternall father for the expiation of the ſinnes of the worlde. And what, I pray you, meanes he by this, but that hee reputeth the onely ſacrifice of the ſonne of GOD, the true defacer of all our offences, to be of ſo ſmall power, and vertue, that it is incapeable and vnſufficent to deface them for euer? And againe is not this preferring of the Prieſt, ſaying Maſſe, or ſacrificing (a mortall and ſinnefull creature, whoſe lippes are defiled) before the bleſſed Sonne of GOD, Chriſt Ieſus, a Lambe without ſpotte, in whom there is found no guile nor ſinne? ſeeing that euery ſacrifice is receaued in reſpect of the Sacrificer, as it is written in *Gen. 4. The eternall had reſpect to Abel and his offering.*

Chriſt daily Sacrificed.

I omit for breuitie ſake a thouſand other abſurdities, that followe after this newe ſacrifice of the Maſſe, and likewiſe, a whole worlde of horrible and moſt abhominable villanies, which are to be found in the order of theſe Sacrificers, as well regular as ſecular: which ſufficiently declare, of what ſtuffe both themſelues and their ſacrifice are made.

I will not heere ſaye any thing of the groſſe and beaſtlye ignorance which is in many, though they be reſpected and honoured like great Doctors of the people and gouernours of ſoules; which (blinded as they are) they leade with themſelues into the pit of perdition.

Of Monks and their lines.

I neede not likewiſe to make knowne to you the vitious life and ſcandalous conuerſation, and too too notorious of the religious, and Monkes, meere abuſers of the people; who in Cloiſters and Monaſtaries are nouriſhed in idleneſſe, and entertained with the labour and ſweate of the poore and ſimple people: who conceiuing too good an opinion of them, doe often-

oftentimes take the very breade out of their owne mouthes, to giue it to them, which they abuse ouer wantonly through excesse and gluttony.

But to returne to their chiefe leader & Patriarche; Whē this deceiuour vsurpeth supreame authoritie ouer the lawes, doctrines and documents of the sonne of God: accusing them of insufficiencie, and lacke of power to demonstrate vnto vs the Soueraigne good, saying in a worde that the holy Scriptures are imperfect; what doth he else then depriue him of his doctorall robe.

But the truth is and so it behoues vs to beleeue assuredly, that as Christ Iesus hath sent vs from the euerlasting Father, as a most wise Maister, with charge and power to bring men to their saluation: so hath he likewise by his doctrine, laide open most sufficiently the way and meanes therevnto. Whereby certainely is ouerthrowne all the host of traditions, all this Iliade and infinite number of humaine inuentions, and vnwritten doctrines, forged in the shoppe of this deceiuer: by the which he doth not onely surpasse, but is also contrary and opposite, to the deuine and wholesome doctrine and precepts of Christ Iesus, a most sufficient Maister and teacher, the true Messias, both God & man; accomplishing that which S. *Paule* foretolde of him, that he should oppose and lift vppe himselfe against all that, which is called God. *2. Thes.* 2. No lesse doth he of the royall dignity of Christ Iesus, whereof hee depriues him; attributing it to himselfe, as well in heauen as earth, vsurping and chalenging the full authority, to dispose after his fancie, of the whole Church, as well tryumphant as militant.

Traditiõs:

Pope aboue the Scriptures.

Popè is Antichrist.

Hence it comes, that this proud and arrogant deceiuer, takes vpon him to make Saints, to canonise those that seeme good vnto him, deifying them in such sort, as that the riely ignorant people cannot know nor discerne Christ Iesus among this rable of saints: and eftsoons it falleth out that the bodies of those are honored and superstitiously adored by men in this

Canonising saints.

this worlde, whose soules are tormented by the diuils in hell. He taketh also power ouer Angels, and all the happy spirits of the celestiall court, to commaund them: what could he vsurpe more in heauen, vnlesse he would banish and driue God himselfe (if he could) from thence. But (alas) what authority takes he vpon him here vpon earth? what exceeding great tyranny and cruelty, dooth he exercise? Some he excommunicates, anathematizeth others, he taketh the temporall & spirituall sworde, hee deposeth Kings and Monarches from their thrones; to bee short, being seated in the Temple of God: hee causeth himselfe to be worshipped as God, *2. Thes. 2.* But oh, Lorde Iesus when wilt thou discomfit and bring to confusion this wicked vsurper? by the breath of thy wrath when wilt thou abolish him by the brightnesse of thy comming? when shall this beast with his false Prophet be cast into the pit or lake, to the end she do no longer seduce the world, *Apo. 19.* When shall that houre come, wherein we shall vnderstand great consolation that voyce of the Angell, crying alowde, *She is fallen, she is fallen, that great Babilō. Apo. 18.* O lord when shall it come to passe that the great nations and kings of the earth shall haue drunke enough of the wine of the wrath of her fornication, and haue spewed foorth all the venome which already thy haue sucked out of her cuppe? As for my part, I am weary and tired therewith: and therefore I renounce her, I detest and abiure her, in the presence of this Church of God, both now and for euer; louing rather to endure the Crosse of Christ in the bosome of his lawfull spouse, then enioy the pleasures and ioyes of this world, betweene the armes of a shameless strumpet, who hath so long time deceiued me through her fooleries. But againe I renounce and abiure now and for euer, both her and all her doctrine; in so much as that it is against the expresse word of God, blasphematory, Apostatique, superstitious, and as farre from the meaning of Christe our true maister, as darkenesse from light, as falsehood from trueth, & vice from vertue: most humbly beseeching almighty GOD (thorough the entralls of his mercy, and through the

Pope commaundeth Angles.

Rome is Babilon.

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moſt precious blouide which his ſonne Ieſus Chriſt hath ſhed for me) that he will not lay to my charge the faults of my youth nor iudge me according to the ſinnes of my ignorance; but rather purſuing his mercy begunne in me, he will pardon all my offences committed by me either in works, words or thoughts, and in others, through examples and wicked ſuperſtitious doctrines: and that it would pleaſe the ſame God to worke ſo, that thoſe who hetherto haue beene wrapped vp in the palpable darkeneſſe of error and ignorance, and luld a ſleepe vnder the ſhadow of the winges of that ſtrumpet, hauing beene drunke with the wine of her fornication, may now awake out of that profound ſleepe, and ſlumber of death, to taſt how little ſoeuer it be of the ſauourous fruite of life, and drinke onely a glaſſe of the delitious waters of the foūtaines of immortallity, which ſtreame from the houſe of God, into the aſſembly of the elect: for then I do aſſure my ſelfe, they will forthwith abandon the venomous Ciſterns of that defiled ſtrumpet and moſt malicious deceiuer. For this end therefore, O mercifull father and euerlaſting God, we power out before thee, euen from the bottome of our harts, our humble petitions; for that the compaſſion we haue of ſo many poore ſoules (which ſhe cauſeth to be drunke, & poyſoned with a deadly poyſon, couered ouer with an agreeable ſweetnes) makes our eyes become fountaines, & our harts, to yeld forth vnſpeakable ſighes: conſidering in the theater of the world, the great multitude which through the whirlewinde of ſedition, is rauiſhed, drawne and caried headlong into the gulfe of perdition. But, O father of light, ſeeing it is thy maner rather to vſe mercy then iuſtice, & that thy will and pleaſure is to vſe fauour, not fury; and that thou doeſt not deſire the death of a ſinner, but that rather he turne to thee and liue: ſtretch forth thy hand ouer them, drawe them to thee, teach them, ſith thy good pleaſure is that all ſhoulde come to the knowledge of ſaluation: Imprint in their ſoules a deſire to ſounde thy holy Scriptures, and let the diſcretion of thy holy ſpirite leade them togather in theſe gardens fit and neceſſarye hearbs for the phyſick of their ſpirituall infirmities, the foode of their ſoules, the ſacrament of eternity, the certayne pledge

of felicity. But as for me, O father and moſt good God, what ſhall I render vnto thee for thoſe thy exceeding bleſſings beſtowed vppon mee? for like a good ſheepeheard thou haſt ſought after my ſoule, beeing a poore wandering ſheepe, and hauing layde her vpon thy ſhoulders, haſt brought her backe to thy euangelicall ſheepefould, to ioyne her to the flocke of thy true faithfull: thou haſt vnmasked her eyes, layd open to her the abuſes of Papiſtry, made knowne to her where ſhe ſhould finde her reſt and tranquillity, the trueth of her ſaluation: thou haſt forgiuen me all my ſinnes, and healed me of all my infirmities, thou haſt ſaued my life from the pit, thou haſt crowned me with mercy and pitty, and ſatiſfied me with all good things (*Pſal. 130.*) ſo that through this my conuerſion, and this change, by the power of my Creator, I am made young and luſty as an Eagle: what ſhall I then giue vnto the Lord for al the good which he hath done me? Surely my deare brethren, euen as I eſteeme and holde this to be the chiefeſt & moſt excellent benefit among all thoſe wherwith it hath pleaſed God of his vncomparable bounty and heauenly mercy to make me partaker: ſo willingly I do acknowledge & confeſſe my ſelfe vnable to render any thing comparable to ſo great a good, yet notwithſtanding, among all thoſe that are bound to yeilde harty thankes to God, I do acknowledge my ſelfe at this time moſt of all indebted. For, alas, without this benefit, what profit ſhould I haue receiued of all the fauours which came from him, but condemnation, ruine & confuſion? What would it haue auailed me that the welbeloued ſon of God, Chriſt Ieſus (who became obedient to his father) endured the ignominious death of the Croſſe, for my reconcilation to God his father, if I had beene depriued of ſo great a benefit, if I had continued ſtil in that ſpirituall fornication wherin I was altogether ignorant of the pure trueth of the Goſpel? What vtility, I pray you, to ſee my ſelfe created after Gods Image and yet to haue borne the portrature & character of beaſt? What profit to haue had the eyes of my bodie open to the outward light, and thoſe of my ſoule debarred of the inward brightneſſe, and beſieged with the darkeneſſe of infidelitie? Ariſe then my ſoule, and

praiſe the Lord, and all that is within me praiſe his holy name; praiſe the Lord O my ſoule, and forget not all his benefits, let his praiſe be alwayes in thy mouth, to the end the meeke and gentle may here it and reioyce. (*Pſal. 103.*) O praiſe the Lorde with me, and let vs magnifie his name together: I ſought the Lord, and he hard me: ye he deliuered me out of all my feare. *Pſal. 34. Iob* did curſe the day of his temporall birth in this miſerable world: but I ought to bleſſe the day of my ſpirituall regeneration to eternall life; for that the God of all mercy and conſolation hath cauſed to appeare in me the effects of his eternall election, acknowledging me for his child of adoption, and for a lawfull heire of that great and eternall kingdome purchaſed for the elect, through the perfect obedience of Chriſt Ieſus their brother: And as at this time I haue abiured that ſtrumpet and her fornication, ſo now I promiſe and proteſt before God and his Church, henceforth with all my power to liue and dye in the faith of the Churches reformed, where I ſee the Goſpell purely preached, and the Sacraments faithfully adminiſtred; the confeſſiō of whoſe faith I wil ſeale, not only with pen and Inke vpon paper, but alſo through the effuſion of my owne bloud, if need be: and this I fully purpoſe to do through the grace of almighty God, who hath called me to this reſolution, and whome with all the powers of my ſoule I do entirely beſeech to ratifie his vocation in me, & finally (to make me feele the full effects of his election) that he would likewiſe fortifie and aſſiſt me againſt all aſſaults and attempts that may be preſented againſt me, ſeruing me inſteede of a ſtrong and inuincible buckler in all dangers, both ſpirituall and corporall. I earneſtly beſeech the preſent congregatiō of the faithfull, to receiue me into their number, to the ende that after I haue fought a good fight with them in this church militant, I may after my departure hence raigne with them in the triumphant. *So be it. Amen.*

Iohn Colleij.

The Conuerſion of Signeur *Melchior Roman*, a Spaniard, ſometimes Proctor of the *order of* Iacobins *at Rome, for the prouince of Thoulouſe, which he hath publickly proteſted in the* reformed Church of Bragerak, the 27. of *Auguſt 1600. being Sunday.*

THE holy Scripture telleth vs, that the good *Iacob*, ſeeing himſelfe deceiued by *Laban* (who the more he ſerued him, the leſſe was recompenſed, receiuing nought elſe but ingratitude and iniuries) went into the lande of promiſe, carrying away with him all his riches: which ſo ſoone as *Laban* vnderſtood, he came to ſeeke him in the Mount *Galaad*, and ſearched or viſited all that which *Iacob* had caryed away: where he found nothing that was his. And afterwardes they made an agreement betweene them, that from thence foorth, the one ſhould not come towardes the other to doe him hurt, and for a token heereof they named this Mountaine *Galaad*, which is to ſay, the hill of Teſtimonie. Saint *Ierome* ſaith, and alſo *Pagnine*, that *Laban* ſignifieth whiteneſſe: and *Philo* the *Hebrew*, that this word *Laban* ſignifieth colour: ſo that whether it be in the one or other ſignification, it repreſenteth an accidentall and inconſtant thing. Who is this *Laban*? A deceiuer, a traitor and an vngratefull perſon, who hath ſo oftentimes deceiued *Iacob*? What is this curſed wretch? who hath onely the apparance of good, but no ſolide nor conſtant good indeed. It is euen this papiſtrie, and Sophiſtrie, which we ſee in theſe tromperies and deceipts of riches, and vnder the title of holineſſe, of obedience, of pouerty, of faſtings, and fained diſciplines, leadeth many to deſpaire. Surely it is a worke of great pietie to flye and retire from her. Foraſmuch as if we beleeue workes to be ſufficient, we muſt wholy deny Ieſus Chriſt, and

ſay

ſay that his paſſion was without fruite: which were a ſinne againſt the holy Ghoſt. And therefore now doe I purpoſe with all my affection to withdraw me from this *Laban* or idolatrie, (as did the good *Iacob*) with an infallible beliefe that her promiſes are vaine and deceiuing: and I doe knowe my nature to be ſo depraued and corrupted, that it were impoſſible for me to attaine ſaluation through my workes, according to her curſed counſell. And that which I finde more deteſtable, that notwithſtanding the perfect wiſdom of holy writ, wherein vnto the Prophets, Euangeliſts, Apoſtles, and the ſacred word of our Sauiour Ieſus Chriſt doe beare recorde, that in beleeuing them we ſhall haue life euerlaſting (the ſcope of our deſires, and tipe of true felicitie) and contrarywiſe, a curſe, and Anatheme pronounced againſt thoſe that ſhall eyther thereunto adde or diminiſh, *Apoc. 22. 21.* Yet our aduerſaries againſt this celeſtiall trueth (the onely foundation of faith) do approoue a thouſand traditions and vnwritten doctrines, forged vpon a mortall anuile in the ſhop of humaine wit. But O prodigious thing, oh monſter of our age, vnknowne to the moſt peruerſe hereticks and fulleſt of impietie! One *Archicariphee*, and as it were a Patriarke of others, hath not bluſhed to write, nay which is more, to imprint and publiſh (not without horrible blaſphemie) a little Treatiſe of the inſufficiencie of the Scriptures. Where is then the perfection of them which is ſo highly commended by the Apoſtle, who ſaith; *It is not permitted to know aboue that which is written. 1. Act. 1. Cor. 4.* no, not if an Angel ſhould ſpeak otherwiſe, *Gala. 1. 5.* Could they not, or ought they not, or had they not the knowledge, or durſt they not fully reueale vnto vs the myſteries of truth concerning ſaluation? Surely it were ſacriledge to thinke it, and Atheiſme to beleeue it. Alas, what would become of ſo many religious ſoules, ſince the worldes infancie, vnacquainted altogether with the inuentions of Romaine Biſhops, brought forth but ſince a few forepaſſed ages: Let vs aſſure our ſelues, that that which is the firſt, whether it be prophecie, or the written goſpell, is moſt true and ſufficient to ſaluation: otherwiſe what ſhould wee beleeue, where

Humaine traditions.

Inſufficiencie of the ſcriptures.

ſhould we ground our ſelues, whereon would our faith laye holde, if we ſhould follow mans inuentions? Euery man is a lyer, and curſed be he that truſteth in the arme of fleſh. Men would teach againſt Gods worde, that the ſonne of man, God and man, is vnder the forme bread, in the pretended ſacrifice of the Maſſe: that his body is made of bread, or at leaſt that the ſubſtance of bread is changed into him: that he is to be ſought for betweene the hands of the Sacrificer. Good God what abſurditie is it to ſeeke the father of eternitie, the creator of the world, who hath the heauens for his throne (reſpecting his diuinitie) and who according to humane nature, ſits on the right hand of the father, from whence he ſhall come viſibly to iudge the quick and the dead, to ſeeke him I ſay, as great as he was vpō the croſſe, cloſed within a little morſell of dowe, leſſe than halfe a foote. Should he be found where he is not? What blindneſſe trow you is this? Let vs rather ſeeke him where he aduertiſed vs that he would retire himſelfe, and prepare a permanent habitation for thoſe that are his: he alone is a faithfull witneſſe, he alone is our Doctor to reueale his ſecrets. Let vs go to the law of grace, to the goſpel that ſpeaketh plainly and certainly hereof. What is he ſo ignorant or fooliſh that would faſtē to this corruption the prince of immortalitie? ſeeing that the Sacrament is often ſubiect to the eating of Mice or Rats, & apt ſoone to corrupt. I can alledge in teſtimonie of the trueth, that which I ſaw at *Lymoges* in the Couent of the *Iacobins*; the Prouinciall being come thither, found an infinite number of formes or conſecrated ſacrifices, much eaten with Rattes and wormes, wrapt about likewiſe in cobwebs: and againe in the ſaid place, the firſt ſunday after the Octaue (vnder pretence of religion) the Subprior threw downe the box, falſely and maliciouſly accuſing thoſe of the true religion reformed; thereby minding to haue maſſacred them as a domeſtical ſeruāt of the ſaid couent publickly confeſſed, and therfore was whipped in the ſaid towne, & baniſhed the ſame. In *Leride* a goodly town in *Spain*, in the church of the couent of *S. Dominick*, in my preſence the proctor of the Couent being come into the city, ſaid

Tranſubſtantiation.

Maſſe,

Masse, & consecrated many Wafers to giue vnto the communicants wherof sundry were left,, whence returning to the Vestry, one fell down, which he treading vpon, it claue to his wet feet, without being able any way to pull it off: but was mixed with the durt which could not be wiped away. Foure *Augustin* Monkes were hanged in *Seuil*, for that they said Masse, and did not purpose to consecrate: such is their extraordinary proceeding to cause the people to become idolaters to the bread and chalice. *Molon* an inquisitor at *Barselon*, after the consecration, did cut the host with cissers. Also Pope *Sixtus* the fourth in the towne of *Florence*, commaunded that when the Priest held vp the host, the people thē worshiping should be murdred: which bloudie choler was put in executiō. Pope *Gregory* the 7. hauing asked the Sacrament touching the reuealing of certaine things against the Emperor, & receiuing no answer, threw it into the fire. To be short, Pope *Victor* the 3. a Bishop of *Ebora* and also the Emperour *Henry* the 7. were poysoned in taking the host and chalice. Loe, these are the absurdities and prodigious actes wherunto transubstantiation would subiect the glorious body of our Lord, if it could preuaile. Besides the *Concomitācie*, which is falsly pretended therein, is the occasion of the peoples priuation of the cupp against the ordinance of Christ, who hath commaunded, saying, *Drinke ye all. Mat. 26.* and the practise of the Church, *1. Cor. 11.* and so they are depriued of consolation in participating through a liuely faith really the benefits of the bloud of our Sauiour for the remission of sins, and confirmatiō of Gods couenant. Now the taste of the substance of bread, the sauour and odour of wine, the inseperable accidents of the essence, their true foundation, and wherin they subsist, doe teach vs that the signes abide in their naturall and essentiall proprietie: not in their vsage, which represets vnto vs (as a liuely image and really present, and as an instrument of Gods grace) the spirituall food, the quickning refectiō, the pledge of immortallity to the penitent & faithfull soule; bread being the communiō of the body, & the chalice sanctifieng the communiō of the bloud of life, known, receiued, apprehended & applied, aswell throgh the secret operation of the minde in the elect, as through the

Sacraments vnder one kinde.

efficacie

efficacie of faith: which is a preſence of things abſent, a viſion of things inuiſible, an hypoſtaſis of the miſteries of eternall ſaluation: Loe this is the truth of this ſacrament, contrary to mans tradition. But time will no more ſuffer me to repeate the erro-
Purgatory nious abſurdities of this tradition. Now of Purgatory which they dote vpon, it is contrary to the waſhing and purging of Chriſt his precious bloud ſhed vpon the croſſe, applyed through vertue and ſecret operation of the ſpirit, and receiued through a liuely faith. But theſe are but Monkiſh abſurdities, to imagyne, that the vnſpeakable dignity of the Sacrifice of Chriſt is not perfectly able to blot out our offences, to reconcile ſoules vnto God, and to iuſtyfie before the throne of iuſtice: it is ſurely a great deminyſhing of his mercy, grace & vnſpeakeable fauour, a too much eclypſing of the inmatchable glory of the Ocean of his compaſſions. I leaue behinde for breuity ſake a Chaos of like errours: moſt humbly beſeeching the Lord to haue mercy vpon the ignorant, to enlighten thē in his knowledge, and to confound thoſe that maliciouſly warre againſt the truth. I will be no longer a captiue in *Babilon*, thus to haue no remembrance of *Sion*, nor remember my ſelfe. And for that I cannot ſing the Lords ſong in a ſtrange land, in this pernicious *Babilon*, nor vpon her bankes which do ouerflow with abhominations, I will make riuers of mine eyes with a ſweete remembrance and contemplation of the ſpirytuall *Ieruſalem*, notwithſtandyng all aduerſityes, which clenſe vs from vitious imaginations, from all ſuperſtitions and idolatryes, and to the ende I may worſhip one onely GOD, and beleeue in his goſpell, renouncing all humane inuentions: which faith is gyuen vnto vs by the holy ghoſt, through the preaching of the holy Goſpell, as it is witten in Saint *Iohn 3. & Mathew. Chap. 16. To the Romans, Chap. 10.* and in the *Actes, Chap. 16.* and in many other places, which to ſhun prolixity wee will not now name. This profit therefore commeth of tribulations. And ſurely I may well ſay that which I my ſelfe haue experimented a few dayes paſt: wherein I was tormented with an infinite number of imaginations, cauſed in reſpect of the abſence of my

parents

parents; to see my selfe in a strange countrey, where the Papistes murmure and ordinarily speake against me, with threats and slaunders; but howsoeuer, I did pray vnto the Lord for those that persecuted me, and for mine owne comfort and consolation: for it was the true meane to fortifie me the more in the trueth of the Gospell, as at this present I do with my eyes behold fresh comforts, and new effects of the holy ghost in my soule, bidding me perseuer in the obedience of the worde of life. This was the purpose of *Esay*, who saide; *O Lord, in tribulations we will seeke thee:* and of the Prophet *Dauid*; *Fill their faces with shame and reproch, then they will seeke thy mercifull name.* By the mouth of the Prophet *Osee* saith GOD himselfe; *In their troubles and anguishes they shall rise vp and acknowledge me.* By *Ezechiell*; *My Zeale shall be taken from thee, and I will cease and will no more be angry with thee.* God giueth vs manifestly to vnderstand in this place, that hee is angry the more with vs, when hee doth not punish and chastice vs with tribulations: for then he sheweth not the loue he beareth vnto vs. Saint *John* saith in the *Apocalipse*, *whom he loueth he chastiseth*: a great consolation doubtlesse. *Esay. Chap. 43. When thou shalt passe through the waters, the riuers shall not couer thee: and when thou shalt tread vpon the fier, it shall not burne thee.* This is represented vnto vs in *Exodus 14.* when the *Hebreives* passed through the red sea: in *Daniel 3.* when the young men of *Babilon* were cast into the burning flames. God could well haue hindred them from casting the three innocent young men into the fire: but he the more to shew his mighty glory; and for the saluation of his own people, suffered them to be throwne into the fier without receiuing any dammage or hurt. In like maner the Lord doth shew greater mercy vnto me, in chastising me with tribulations, giuing me patience and spirituall strength, then if he had deliuered me from the outragious ignominies and aduersities abouesaid. For I well knew that when I was in tranquillity and rest, he had as it were forgotten me: but so soone as hee laide his crosse vpon me, I knew that I was his creature, bought with the inestimable price of his owne bloud, who hath iustified me, through his vnmeasurable mercy and heauenly grace. Thus much dooth the scripture teach vs, when it saith, that the King

of *Babilon* saw three young men walke in the middest of the fiery flames, singing praises vnto God, & that they were accompanied with an other, resembling the sonne of God. For tribulation taken with patience, procureth God to come to vs and be our defender, being free and loose from papisticall dignities and ambitions: who with inuentions of rich Altars beautified with idolles of golde, and siluer, with many thousands of other superstitions, doe hinder men from attaining to the true knowledge of the Gospell or grace.

The imitation of the Apostles, *Actes. 5.* causeth wise men to reioyce in their afflictions, standing in great feare of prosperity. Saint *Ierome* compareth tribulation to *Jonas* his whale: when others thought she swallowed him vp to kill him, she swallowed him vp to saue him. Saint *Gregory* saith, that like as perfumes layd vpon coles, declare their force and good smell; so men doe shew the fortitude of their vertues, passing through the flouds of aduersity. Saint *Barnard* saith, that as woll is to be carded, wherwith fine and pure cloth is to be made, so must the life of the iust bee tormented, to the end their knowledge proove more excellent. Saint *Chrisostome* saith, that vertue surmounteth in patiently abiding: that affection is the true hauen of heauen, Saint *Gregory* prooues it. God himselfe in Saint *Mat. Chap. 7.* saith, that the way that leadeth to life is straight & narrow: but that which leadeth to death is very large: thereby meaning to inferre, that those who would obtaine glory, must first passe through many tempests & difficulties.

And surely it will be an vnspeakable contentment vnto vs, if wee consider that those passages are by Iesus Christ who is the way of glory: and let vs not wonder, if they be set with thornes; but rather thinke and consider of him who hath first passed them, and whither hee at last resorted. In the booke of Wisdome it is written, that the Lorde had made knowne the right way, together with his kingdome, vnto the iust. O Lorde I beseech thee, at this present, to shewe me the right way, that I erre not. For I doe stedfastly beleeue, that Iesus Christe liuing in mee, abolisheth the curse of the lawe, condemneth sinne, mortifieth death, he alone is peace, comfort, iustice, and

life

life euerlasting in my hope. Now must feare and amazement giue place vnto all these: now must penſiuenes, and hell it selfe depart from mee: Christ Iesus, abiding and liuing in mee, dooth consume and banish all euils that afflicted mee. Hence it comes that this vnion and coniunction is the cause that I am deliuered from the terrours, seperated from the flesh, transformed into Iesus Christ, and into his kingdom: which is the kingdom of grace, iustice, peace, ioy, life, health, and euerlasting glory: so that liuing in him there is no hurt can chaunce vnto mee. God promised that there should no more come an vniuersall deluge: and in signe of a peaceable loue, he gaue the rainbowe, (a pledge of his mercye) which the Gentiles called *Iarus*, as saith *Berosus* the *Chaldean*. This is that bowe whereof S. *John* speaketh in the *Apocalips*, to be ouer the head of Iesus Christ, signifying Christ crucified, with his armes spread abroad. The redde coulour of which celestiall bow representeth the bloud of Iesus Christ, and his greene colour betokeneth hope: for that in his wounds and bloud remaine all the hope of our good being: and the seuerall colours declare vnto vs the multitude of his mercies. This is that token which God the Father promised in redemption of the world: whereof Saint *Paule* to *Titus*, *Chap. 3.* saith, *That the bountifulnesse and loue of God appeared*, not in regarde of any workes of iustice by vs performed: but he saueth vs according to his great mercy. When there shall be presented before mine eyes, the darke clouds of sinne: when sorrowes and terrours shall with huge violence threaten me: when dangers, persecutions, iniuries and other torments shall come vppon me, then will I beholde the celestiall couenant, I will cast my eyes vppon Iesus Christ crucified; in whom I shall finde plenty of hope. For he is our only refuge, and such a one as Saint *Paule*. 2. *Corinthes*, calleth the *Father of mercie, and God of all consolation, comforting vs in all our calamities.* Wherefore I will alwayes be running to him, arming my selfe with inuincible patience. For the good Chirurgeon sheweth his experience in dangerous wounds; the physition his skil in great maladies, in perilous battels, the prudent, courageous & valiant captaine declareth his strength & policy, & in great tempests and stormes, the expert pilot exerciseth his diligence.

Afflictions no new thing, neither am I alone he that endures it. *S. Gregorie* saith, that if we would consider that which the Saints haue endured, wee should see all our tribulations to be of very small importance: particularly, if we looke vpon and contemplate Iesus Christ, the true God, tormented vpon the crosse, wee should perceiue our miseries in comparison of his, to be but a drop of water in respect of the whole Sea. And *S. Barnard* saith, that Christ Iesus is not onely the mirrour of patience, but the recompence and reward thereof. To this ende therefore will I contemplate his crosse, whereby I shall reape great comfort and reward. But what recompence (say the worldlings) wilte thou haue, seeing thou hast forsaken thy countrie, thy parents, thy meanes whereby thou mightest haue liued pleasantly? thou hast left thy vocation, and all these hast thou abandoned in the pride of thy dayes. Then will I answer them, according to the saying of Saint *Bernard* in his meditations; that if it be a difficult thing for one of the most iust vnder the law to be saued at the point of death; it will be more hard, and as it were, impossible for him to be saued, that at his death presents vnto God nothing else but his bones, (which dogges refuse) hauing giuen their flesh to Sathan, as dayly they doe, employing the time in vaine glory, in proud ambition, onely delighting in the flesh, as they are guided by the diuel. But then they wil tell me, that at the houre of death, through vertue of the Popes Bull (saying *S. Peter*, *S. Iohn*, *S. Paul*, *S. Caphas*, and *S. Macharus* helpe me) they shall be saued. But if they waite til that time in that beleefe, they shall manifestly see, how God will heare the, sith they attribute to a mortall creature Gods eternall glory, and place their hope in the Bul of a *Croisade*, which is highly esteemed in *Spain*, where euery yere it is bought at ten shillings price: by vertue wherof, they are tolerated in Lent time to eate Egs, Milke, Butter, Cheese, and besides to be absolued (as they fondly imagine) from their sinnes, and aswell *a culpa*, as *a pœna*, that is to say, aswell from their faulte as from the punishment, once in this life, and another time (through Purgatorie) at the houre of death. Besides this, there is another Bull, named *de los finados*, that is to say, of the dead, through which (first hauing yearly well paide for the same) the party liuing may, for

Popes pardons.

euery Bul, fetch a ſoule of his friend or parent out of paine. To be ſhort, great ſtore of ſiluer and reuenews is gotten in reſpect of pardons, or the Popes indulgences, who vaunteth that he detaineth and keepeth treaſure of the bloud of Chriſt and of Martirs. An intollerable and auaritious abuſe doubtleſſe, contrary to holy writ, which certifieth that the mercy of the father of compaſſions, preſenteth to the faithfull, forgiueneſſe of their ſinnes to ſaluation, through the vertue of his Holyghoſt, applyed and receiued by a liuely and iuſtifying faith, of euery one beleeuing in Chriſt; who was giuen for our iuſtice, ſanctification and redemtion, dyed for our ſinnes, and roſe againe for our iuſtification. This is all my hope, the foundation of my faith, whereby I may ouercome the terrours of ſinne and death, and enioy eternall life. And againe, of the like corrupted ſtuffe, as the Bulles before mentioned, is the Canonizing of Saints, and deifying them: with whome the ſeelie ignorant people commit idolatrie, and ſpirituall fornication, very impiouſly and incredulouſly againſt GOD, who is onely able to ſaue and reſtore to life thoſe that are dead. Hence proceede ſo many pilgrimages into ſtrange countries; vnder pretence wherof, many adulteries, fornications, Sodomies, inceſts, much drunkenneſſe, and other execrable wicked actes are daily committed: and their bodies are adored and ſuperſtitiouſly worſhipped vpon earth, whoſe ſoules oftentimes are tormented in hell. The manner of the Popes proceeding in canonizing many Saints (for the moſt pretended) is very notorious. For many times ſince the raigne of Poperie, thoſe are placed in this ranke, of whome there remaines no memorie or teſtimonie of their life and conuerſation: to the end that through proceſſe of time, and running on of the worlde, there might be conceiued and brought forth a forgetfulneſſe of their vices and enormious crimes, which they might haue perpetrated. And if any dare ſpeake againſt ſuch perſons, endeuouring to bee any hinderance, that vnder ſuch a falſe title, holineſſe and ſanctitie be not attributed vnto them, the Inquiſition knoweth very well how to ſtop his mouth and remedie it, by cruell torments and vntollerable puniſhments. And againe, there want not in theſe kinde of affaires and buſineſſes, gildings, aromaticall ſauours,

Pilgrimages.

Canonaſing ſaints.

pretious ornaments, admirable ſtones, impoſtures, illuſions of
Fained miracles. ſignes and wonders, as well in the tombes where the reliques are laide, as in the images and ſtatues erected: which often times, by artificiall motions, do produce teares, to the end that through ſuch kinde of ſpectacles and ſights, the eyes of the ſpectators might be deceiued; a thing ſo familiar and common, that ſuch deceiuers haue many times beene by the lawes puniſhed. To be ſhorte, without entring further into this bottomleſſe pit of a matter ſo lamentable, I will onely ſay, that golde, ſiluer, fauours and liberalities with the Pope can worke much, for raiſing ſuch perſons into this reputation of holineſſe and deification: which comes not from the ſpirit of ſanctification, but from the authoritie of a ſinfull and mortall man. For a teſtimonie whereof, note but the thundring brute and fame within *Rome*, in many kingdomes, and within the couents of Monkes, touching the inuention of the Ieſuites: who haue offered 50000. crownes, employed the credit of Potentates, and ſundry Princes, that *Ignatius* their patron and firſt founder may be canonized. But his curſed remembrance was ſo freſh, that neither he nor any of his diſciples could yet attaine thereunto. Vpon theſe purpoſes of cunning deuiſes, I will
Miracles. not forget the trickes of the Portugall Nun, ſo famous in reſpect of the effects which the diuell wrought in her perſon. Shee, while ſhe prayed, was lifted vp into the ayre, and there ſtayed without any viſible prop. She bare vpon her head the thornes, and likewiſe the wounds of Ieſus Chriſt, in other partes of her body; by meanes whereof many Princes, Dukes, Lordes, and a number numberleſſe of people came from farre countries to ſee and adore her: But the Lord of truth, in the end, diſcouered this fraudulent and diabolicall deuice, and the Inquiſition being forced by the euident light of the truth, repreſſed it. Theſe are the Saints and Ladyes, forſooth, their conception and bringing foorth, and their qualities, on whome the Papiſts hope, and at whoſe hands they looke for ſuccours both in life and death. Wherefore I vtterly renounce them, and doe onely put all my truſt and confidence in my Creator. As for the abſence of my parents and countrey, I muſt and will yeelde moſt heartie thankes to God almightie, for that hee hath not placed mee in the vni-

uerfall number, but in the particular number, hauing withdrawne me from the bondage of the deuill, from the worſhipping of Idoles, from the inuention and errours of men, and in their ſteede hath communicated vnto mee the ineſtimable guifts and graces of his holy Goſpell. And this is very well explained in *Geneſis. 12.* when GOD commaunded *Abraham* to come from his countrie, from the houſe of his father, that hee ſhould forſake the world and his owne luſtes and affections, and onely ſeeke a peaceable and quiet life of the minde. Saint *Ambroſe* expounding that place, ſaith that he ſhould conuerſe in heauen, to the ende that leauing the conuerſation and managing of worldly matters, he ſhould ſpeake with God, and faſten all his thoughtes vpon him Saint. *Paule* ſaith, to the *Hebrewes. Chap. 11.* that *Abraham* went foorth, not knowing whether hee ſhould go, inſinuating thereby, that as ſoone as God had commaunded him to go forth, *Abraham* ſtraight wayes obeyed him, not ſeeking anſweres or excuſes: he went and knew not whether, for that he knew not the place, hauing no perſon with him for his guide, but onely his own humble obedience to Gods diuine prouidence. He had a ſonne, whom the Lord commanded to be ſacrificed in the Mounte of *Morea*, which ſignifieth the *Mount of deuiſion*: there he was ready with his ſonne *Iſack* to haue kilde him. God might haue charged him to haue ſacrificed his ſon in his owne houſe, but he ordained that he ſhould come forth of his houſe, & ſhould go to the *Mount of deuiſion* with his ſonne alone; which is not without a miſtery. For God meant thereby to note vnto vs, that we ſhould ſacrifice (in the fire of his diuine loue) our owne ſonnes, *videlicet*, our appetites and carnall deſires: for the performance whereof, there is no place more fit and conuenient then a ſtrange country, hauing left our Parents and ritches behinde vs. This is the high *Mount of deuiſion*, where the deuout ſoule vieweth many more miſteries, then thoſe who abide belowe in the valley, at the foote of the Mount, at the houſe of their Parents, without climing vp to God-warde, with all their thoughts and affections. Saint *Chriſoſtome* ſaith, *that abſence from ones countrey is more ritch then cities and more glittering then the vniuerſall world*: And ſpeaking of *Abraham* in his *13.*

Homily

Homily vpon *Geneſ.* ſaith; *I thinke I pray you, with what loue the Patriarke affected tranquillity, ſeeing he kept it ſo many yeares.* And *Dauid* ſaith; *I had rather be the meaneſt in the houſe God, then conuerſe in the pallaces of ſinners.* Where Saint *Chriſoſtome* by the houſe of God vnderſtandeth a ſtrange land, and a ſeperation from the world. *Iacob* ſeeing himſelfe ouerwhelmed with miſeries, & perſecuted by his brother *Eſau*, forſooke his originall conuerſation, went from his fathers houſe into a ſtrange country: and taking his way toward *Aran*, he wandered ſo ſolitary and meditating, that being come thither and finding himſelfe weary, he ſat down; and falling a ſleepe, ſaw in a dreame, a heauenly ladder, the one end where of touched the skies, and the other the earth, whereupon was the vniuerſall Creator the true ſonne of Iuſtice, the brightneſſe that illuminateth ſoules, and conſumeth all darkenes. In the abſence of the viſible ſunne, there appeared vnto him a ſunne inuiſible: the beame of the ſunne that gaue light vnto his body forſaking him, there came vnto him the beames of the Sun that brought light to his ſoule, changing an outward brightneſſe into an inward light. The Sunne that had created him did ſhyne vnto him. *Iohn. 1. vz.* the Sunne increate, from whoſe light proceede all other lights, as from an euerlaſting light, the fountaine of life and ſaluation. Who, by the ſaid viſion, gaue *Iacob* to vnderſtand that from him ſhould come the Meſſias, our bleſſed redeemer: that the firſt degree or ſteppe of this ladder was *Abraham*, the ſecond *Iſaack*, the third *Iacob* himſelfe, and ſo forward all the reſt recounted by Saint *Math. Chap. 1.* vntill Ieſus Chriſt the ſonne of the virgine, who was at the end of the ladder, opening the gates of heauen, which before were ſhut. God was able to haue ſhewed him this miſtery in his fathers houſe, frequenting his friends and kinſfolkes: but he ſhewes not himſelfe but to thoſe that are alone, and haue ſhaken handes with worldly vanities. By theſe arguments may be ſeene, that the life of a ſtranger hath a farre more excellent contemplation (ſeeing his meditations are profitable) then the dayly and fond ſtudies of the greateſt Papiſtes and Sophiſters. In the deſart of *Madian Exod. 3. Chap.* *Moſes* was keeping of ſheepe, when the Lorde appeared to him in a burning buſh, making him his Ambaſſador, and

Coro-

Coronell ouer the children of *Israell*. Hee was all alone in the Mount *Sinai*, farre from dignities or ambitious desires, when he spake with the Almighty, and receiued of him his law, *Exod. 19.* *Esai* was alone, when he had a vision of the Lorde of hostes: the *Seraphins* with their winges couering themselues, *Helias*, *Elizeus*, and the sonnes of the Prophets walked alone within the desart conuersing with God, triumphing ouer the world, ritches, ambitions, and carnall forces. Others, of whome (saith Saint *Paule* to the *Hebrewes, 11.*) the world was not worthy, conuersed in mountaines and caues of the earth. What meaneth it, that God hath called many of his seruantes from their country and their Parentes, but that those who are of the worlde, are not worthye of them whome GOD loueth? They are brought from the house of their fathers into strange countries, there to see and behoulde great misteries. In the wilderneſſe *Iohn Baptist* was: he, of whome many yeere before *Esay* had prophecied, *Chap. 4.* that hee was to bee a voyce that shoulde preach in the desart. And Saint *Iohn* the Euangelist walked through the Ile of *Patmos*, when God reuealed vnto him the *Apocalips Iohn. Chap. 1.* The Enuch of *Candacis* trauailed through the kingdome of *Ethiopia*, and comming from *Ierusalem*, Saint *Phillip* appeared vnto him, who declared the holy Scripture vnto him, baptised him, and instructed him in matters touching faith, as saith Saint *Luke Actes. 6.* Hee learned more in an houre, being farre from his countrey, then in all his life tyme continuing at home. And I may truely saye asmuch. For so long as I conuersed at home in my countrey, I neuer knewe ought elſe sauing a company of traditions and humane inuentions, which at the day of iudgement would haue cast me into despaire and perdition: but so soone as I conueyed my selfe to the Gospell, vnder the winges of grace, farre from my familiars, I learned more in a day, then in all my life time before. For that, as Saint *Augustine* saith, *The greateſt knowledge is, to learne how to be saued.* These are the true meanes to know the trueth, *videlicet*, to be drawne from Popery, from Cardinals, Patriarkes, Bishops, Abbots, Priors and all their familiarities, as depraued people and vnworthy the person of a true Christian. So much doth Christ Iesus himselfe teach vs;

when he forbare to haue to do with temporal riches & dignities, but conueyed himselfe into solitary places farre from his greatest friends. And S. *Mathew* in his 4. chapter saith, *He was accompanied with the holy Ghost, in going from the citty to the desert.* Thereby noting vnto vs, that it is the holy Ghost that retireth vs from cities, from ambitions and other dignities: and contrariwise, it is the deuill that inticeth vs and leadeth vs to the citties and Papisticall dignities, and such like worldly affaires. The selfe same Euangelist reciteth that the deuill did accompany Iesus Christe when he went into the cittie, to the end to trie if he could cause him to fall from the pinnacle of the Temple: because his office is to procure mens fall, through prosperities, greatnesse, and ambitions, to the ende to burie them in eternall perdition. This doth the Scripture make knowne vnto vs, when it teacheth that the children of *Israell* left the *Mount Sinai*, and came to the Toumbes and Sepulchers of desire and concupisence. By the *Mount Sinai*, let vs vnderstand the grace of God: by these Iewes, those that forsake the high Mount, and giue themselues to the lawe, which giue commodities for a short life, but not able to giue vs a neuer-fading glory. For he that hath no hope in grace, commonly with his workes commeth to dispaire, fearing them to be vnsufficient to saue him; as in truth they are. Therefore, being contemplatiue vpon the earth, we are to conuerse in the heauens: being dead to the world, yet liuing in Iesus Christ, we must say with the Apostle Saint *Paul, I liue and liue not. But Christ liueth in mee.* Hence it comes that *Ieremie*, the light of the *Israelites*, said, *Oh that I had in the wilderneſſe, a cottage of wayfaring men that I might forsake my people.* And this spake the Prophet, in declaring his will, and giuing vs to vnderstand, that it behoueth vs to renounce all ambitious glorye, and to imbrace Iesus Christ feruently: who will bee the true peace in this worlde, a guerdon and crowne in the other, with a happy contentment of felicity, to all beleeuers in the trueth of his promises, hoping in his bounty and power, liuing according to the equity and righteousnesse of his law, which is a sweete shower comming from his no lesse admirable then eternall holynesse and iustice. Fynally, if any one bee desirous to know what my parents were,

Ier. 9.2.

and

and the publicke charges which I haue exerciſed among the Papiſts before my conuerſion, I will briefely ſatisfie them; not to boaſt or bragge thereof, but to the end to beate downe euery ſlaunder, that may ariſe, whereunto the faithfull are moſt ſubieſt. My Father was called *Melchior Roman*, a *Fidalgo*, that is to ſay, a Gentleman: and the mother of my Father, *Ferrer*, of the villages of *Fraque* and *Caſpe* in the kingdome of *Arragon*. My mother was called *Iſabell Roman*, of the *Baylies* of *Arragon*, ſufficiently renouned and knowne. For from thoſe, are iſſued *Saint Roman* a Martyr and ſouldier, a Cardinall named *Roman*, and S. *Vincent Ferrer*, whoſe body is againe ſuperſtitiouſly worſhipped in *Britain*, *S. Romain*, Biſhoppe of *Balbaſtre*, where he is worſhipped with idolatry. Such canonizations do ſufficiently expreſſe my race, and therefore I thinke it needleſſe to ſpeake any more in that behalfe. As for my charge, accompanying the Inquiſitour *Xamora*, I ſawe at *Saragouſſa* a vertuous perſonage burned for complaining of religion: who as well by his pregnant arguments and doctrine, as his conſtancy of martyrdome, perſwaded me to forſake the errours of Papiſtry. This occaſion tranſported me into Fraunce: and beeing arriued in the prouince of *Thoulouſe*, I was very kindly receiued into the couent of *Agen*: and afterward, a Chapter being held in an Ile in *Dodon*, *Peter Capdeuile* being Prouinciall Preſident there, I was by the conſent of them all, elected Proctor prouinciall to go to *Rome*, as appeareth by a Letter beginning, *Nos infra ſignati &c.* When I came from *Rome* and had finiſhed my affaires there, the Prouinciall made me his viſitor and prouinciall vicar, as it may appeare by a Letter, the beginning whereof is, *Nos qui infra, &c.* And in the end (ſeeing, and well liking my conuerſation) they made me Cõfeſſor of the Gentlewomen of the little Chappell of *Agen*. But now the Almighty and Father of light be euer praiſed, for that through the grace of his holy ſpirit, he hath opened the eyes of my minde, diſplayed the corruptions of Papiſtrie, made knowne vnto me where I ſhould finde the peace of my conſcience and trueth of my ſoules ſaluation. I render vnto his diuine maieſtie eternall thankes, aboue all other benefits of his large liberality beſtowed vpon me, for this my conuerſion, proteſting to employ

the grace and guifts it hath pleaſed his omnipotencie to endue me withall, to the glorious praiſe of his Maieſtie, the edification of his Church, there where his word is purely preached, his holy Sacraments ſincerely adminiſtred, according to the Lords inſtitution. And here I proteſt vtterly to renoūce papiſtry, the Maſſe, errors, and other fond ſuperſtitions, and am diſpoſed to ſpend my bloud and life, for the maintenance of Gods word, which teacheth a perfect way to my ſaluation. And therefore according to my example, I exhort all manner of people, deſirous of their ſaluation, to giue themſelues to the vnderſtanding of the truth, to contemne the worlde, not to feare aduerſitie, to preferre the excellent ioy of eternity, and the glory of the celeſtiall kingdome, before all commodities and worldly vanities; with a reuerent feare, that if they deſpiſe the voice and counſell of our Sauiour, hardening themſelues in their wickednesſe, there will be no more place giuen to them for to repent in: but ſhall contrariwiſe, inſteed of their preſent pleaſures, vanities, and ſoone fading paſtimes, endure moſt horrible and fearefull torments in a place of darkneſſe, where there is nothing but weeping and gnaſhing of teeth. Now God, for his grace, giue vs ſome ſparkes of his heauenly knowledge: that thereby knowing the ſhortneſſe, vncertaintie, and calamitie of this preſent life, we may ſeeke to aduance and ſet foorth his glorye in the waye of righteouſneſſe, which leadeth vs to his kingdome. So be it. Amen.

In die, mandauit Dominus miſericordiam ſuam:
Et nocte, canticum eius. Pſal. 41.
Manus ſupra globum.

O

Dextra tenet cœlum, manus altera ſuſtinet orbem,
Vt me ſancta leuat, ſic grauis iſta premit.
Sidera perlegerem ſemper, diuumque cohortes,
Me niſi natorum ſollicitaret amor.

H

Lux vera. Iohannes. 8.
Illuminat tenebras meas. Pſal. 29.
Splendor eius. Abacuck. 3.
Deti depende mi ſer, de tu luz mi reſplendor,
mi valor de tu valor.
Of thee dependeth my being, of thy light my brightneſſe, my valour of thy valour.

MELCHIOR ROMAN.

A Chriſtian declaration, made viua voce, in the reformed Churches of *Tours* and *Fraiſneau*, *the 17. and 24. dayes of September (being Sondayes) by Maiſter* Iohn Norman, *ſometimes ordinary* Preacher at *Maſtas*, and Sub-prior of Mareſtay. 1600.

Come out of Babylon *my people; to the end, yee be not partakers of her ſinnes. Apoc. 18.*

IT is ordinarilye ſeene, that hee who enterpriſeth to trauell into a farre countrey or region, and being ſtill vrged with a continuall deſire to make a ſpeedy returne into his owne natiue countrey, feareth not eſtſoones to trauell in the night time. But in the end, continuing his iourney, and chauncing to light vpon two ſeuerall pathes, not knowing which of them to take, I referre to your iudgement in what great perplexity he is detained. But if (by ſome diuine aſſiſtance) he meete with any that can and dooth ſet him againe into the right way, you ſhall ſtraight way ſee him leape for ioy, acknowledging himſelfe vnſpeakeably bound vnto him, who hath beene the cauſe and meane of that ſo great a benefit; euen ſo my ſoule hauing taken her beginning from the celeſtiall countrey, being placed in this exile like a ſtrãger, & marching with her priſon (the body) in this world (a world ſay I, couered with thick fogs of death, a world of miſery, where there is no order, but a perpetuall horror) and againe, ſhe finding two diuers wayes diuerſly leading (the one broad, the other narrowe) hath rather followed that which conducted to perditiõ, forſaking the true path, which was to be traced for the attaining heauen, the place of her firſt beeing. But in the end, the ſpirit of God, (darting one of the beames of his holy inſpirations on my poore ſoule, and taking off the vayle that couered her eyes) hath brought her to the light of an holye knowledge of the

Pſalm. 19. Hebr. 11. Iob. 10. Math. 7. Luke. 18.

way of saluation. O admirable bounty of our God! I remember
Luke.15. the Parable our Sauiour vsed in the Gospell, saying: *What man of*
Math.28. *you, hauing a hundred sheepe, if hee lose one of them doth not leaue 99. in the wildernesse, and goe after that which is lost, vntill he do finde it? and when he hath found it, he layeth it on his shoulders with ioy: and when he commeth home, he calleth together his friends and neighbors, saying vnto them; Reioyce with me, for I haue found the sheepe which was lost.* Euen so (O God) my soule hauing too long gone astray, loe now with diligence thou hast sought after her, to ioyne her to the flocke of thy poore faithfull, in such sort, that for so great a benefit of my conuersion, as it is one of the excellentest which it hath pleased God to bestowe vpon me: so willingly I confesse and acknowledge my selfe vnable to render him condigne thankes, for so great a good. Alas, what would it haue auailed mee, that the welbeloued sonne of GOD, Iesus Christ (embrasing the godly vertue of humilitie, hauing taken vpon him an humaine body) vouchsafed to goe vnder the forme of a seruant, and (the iust, for the vniust) endured the ignominious death of
Math.20. the crosse, for the reconciliation of man to God his Father? And
Phillip.2. what would it haue profited me (say I) secluded from so great a good turne, wallowing in spirituall fornication, in that vnchaste *Babell*, not acquainted with the pure trueth of the Gospell? And seeing that, with greater facilitie, I could not attaine to the excellent riches of Gods grace, but through faith, how had it beene possible for mee to attaine thereunto? since I had but an ideall and imaginarie faith, in steade of a faith able to apprehend the true foundation, which is Iesus Christ; vppon whome the faithfull are to set the building of their saluation.

Loe nowe (thankes bee to GOD) you see mee vnmasked, from the fraudulent embracementes of the strumpet *Babell*: which is the Nurserye of all impietie. Beholde, I am loose from the dangerous labyrinth of Papisticall errours: errours (say I) so abhominable, that there is none (hauing neuer so little feeling of faith) but detesteth and abhorreth them. I will deduce some of them vnto you. First see howe shamelesly the Papisticall Priests dare vse the tearmes of speech; *Quæ*

creauit me, dedit mihi creare ſe, he that created me, gaue me power to create him: &, *qui creauit me ſine me, creatur mediante me*: hee that created me without me, is created by my meanes. Is not this a manyfeſt ouerthrowing of the doctrine touching the trueth of the humaine nature of our Sauiour Ieſus Chriſt? who hath one body and one ſoule; and not two bodyes, as their wordes inferre. For, by this their recoining, Ieſus Chriſt ſhall haue one body framed in the wombe of the holye virgin: and another which the creator createth by the Prieſt; & ſo conſequently two bodies: for, to create, is to giue the firſt being to a thing, and to make it of nothing. Moreouer, by their dayly ſacrificing for the quicke and the deade, they ſee ne directly to inferre, that the ſacrifice, once made vppon the croſſe by Chriſt Ieſus (the Soueraigne and eternall high Prieſt) is inſufficient: and conſequentlye, that through one onely oblation of his body, he hath not conſecrated for euer them that are ſanctified: contrary to the doctrine of the Apoſtle *Hebr. 7. 27.* and *10. 10. 14.* Let vs go further. Is it not a taking from Chriſt ſo excellent titles of honour, *viz.* of interceſſor and Mediator, when and ſo often as they haue recourſe, and addreſſe their vowes and petitions, now to Saint *Antony*, then to Saint *Apollin*, Saint *Barbara*, Saint *Catherine*, and others? When we pray, our chiefeſt requeſt is, that God would giue vs life euerlaſting (the butte and ſcope whereunto we all ought to aſpire) togeather with thoſe things, that are neceſſary for the leading of vs thereunto, as are the graces of our God and the ſanctity of life, accordcording to that which Saint *Auguſtine* teacheth vs. It is God alone, who maketh happy: it is he alone, that giueth grace: it is he onely that ſanctifieth vs, in this mortall life: by meanes whereof in vaine do they implore the aide of Saintes; ſeeing that it is not in their diſpenſation and diſpoſition. Againe, Chriſt commaundeth vs to aske, and we ſhall receiue: to ſeeke, and we ſhall finde: to knocke, and it ſhall be opened vnto vs: the like promiſe is in Saint *Iohn*, if we aske in his name. Alas: is it to be thought that God will refuſe vs, ſince he hath ſo loued the world, that he hath giuen vs his owne onely ſonne, and all things with him? Moreouer, if the Saints haue beene recompenſed ſufficiently, and (to vſe the Papiſtical tearme, *merit*) more then they haue merited (as it is written;

Gabriel Biel. hec verba Bernardi refert. lect. 4. in expoſ. canonis miſſæ. Scholemens ſpeeches.

Sacrificing for quicke and dead.

Prayer to Saints.

Auguſt. ad Probam de orand. Deum.

Luke. 11. Math. 7. Iohn. 16.

Rom. 8. 18

written; To you ſhall be giuen into your boſomes good meaſure, preſſed downe, heaped vp, and ſuch as ſhall runne ouer: Likewiſe, to thoſe that ſhall haue forſaken father and mother, brethren and ſiſters, or any temporall goods for Chriſt ſake, he promiſeth to giue them a hundred folde aſmuch: Sant *Auguſt. Serm. 6. ad fratres in eremo*; Almighty God doth alwayes with iuſtice ſhew mercy to the iuſt and vniuſt, to the happy and to the damned: for that he yeildeth glory to thoſe that are happy; & yet they deſerue it not (for all the good workes they haue done, be they neuer ſo many) and puniſhed the wicked; and yet they deſerue more puniſhments (in regard of their offences committed) how can they then yet merit? for that they are *in termino*, at the end, *non in via*, not in the way, and runne no more the race: for they haue carried away the prize, and inioy the crowne of iuſtice. *Ergo, &c.*

Luke. 6. Math. 7. Math. 19.

1. Cor. 9.

1. Cor. 9.

I will not here ſpeake of their Idolatry, namely when they thinke that a croſſe of ſtone or wood, after they haue ſalued it, may pardō their offences; as they chante in their himnes (*O Crux aue, ſpes, vnica, hoc paſſionis tempore, auge piis iuſtitiam, reiſque dona veniam.* Haile Croſſe, the onely hope in this time of paſſion, increaſe iuſtice to the godly, and giue mercy to the guilty; attributing) ſo exceedyingly are they tied in their ſuperſtitions to a thing without life, that which belongeth to one only Ieſus Chriſt: as alſo they forge in their vnderſtanding, that by their workes they may, meritoryouſly gaine Paradice; euen in ſuch manner, as though GOD were highly bound vnto them. Alas what is he ſo blinde of vnderſtanding, that ſeeth not how abſurdly they deceiue thēſelues, doing great iniury to Chriſt, and endeauouring to leſſen his *merits*? We knowe, by the teſtimony of holy writ, that GOD, in the beginning of the world, creating man after his owne image, endowed him with free-will, forbidding him to eate of the fruite of knowledge of good and euill: but he being too credulous to the Serpentes perſwaſions, and tranſgreſſing that commaundement, was depriued of ſo great a benefite: in ſuch ſort, that *homo cum honore eſſet, non intellexit*: when man was in honour, he vnderſtoode it not, he was compared to horſe and Mule, and became like vnto them.

Worſhiping the Croſſe.

Mens merits.

Geneſ. 3.

Pſal. 43.

1 Cor. 15.

Now, for that wee all came from the race of *Adam*, this

curſe

curse is derived to all his posteritye: for all men are vnprofitable, 1.Cor.15.
there is not one that doth good, no not one. Seeing then man by
nature is wicked, and that of himselfe hee cannot comprehende Psal.14.
what the spirit and will of God is, and if he should know it, yet
he would not: and if he would, yet he coulde not doe it (for it is Eccles.7.
God alone, that worketh in vs a will, & a performance according
to his good pleasure; so that of our selues we are not able to think 1.Cor.2.
any good thing, all our capacity depending of our Creator) wee
must thereby acknowledge that our godly workes are not meri-
torious, seeing it is the actuall motion of the holy Ghost that hath
induced vs to do well. Againe, if the graces of God might be pur- 2.Cor.3.
chased by mans merits (as it must needes be, if they were iustified
by them) Iesus Christ had then dyed in vaine: and it had not bin
needefull that he should haue opened vnto vs the gate of life, if
by our owne free will we could haue purchased it.

What shall then become of their *meritum decondigno*? If it bee a
question, to compare and equall good works done by grace with
eternall felicity they are not onely, I will not say worthy, but not
approaching to the least parcell of the same. Let the Christiã en-
dure all the afflictions that euer may be inuented, yet neuertheles
(as saith S. *Paule*) the anguishes and tribulations of this world can- Rom.8.
not counterpoise that future glory which shall be reuealed in vs.

Likewise, though a man were the richest in all the world, and
did distribute all his goods to the poore, or did any other godly
worke, yet (as saith *Esai*) all our righteousnesse are as filthy clouts. Esay.64.
And, if we should haue accomplished all that which is comman- Luke.17.
ded vs, yet are we neuertheless but vnprofitable seruants.

I will, with silence, passe ouer how they saide; the holy Scrip- Scriptures
ture is not sufficient to saluation; beeing so audatious as to bee lie insufficiẽt.
the word of God, which telleth vs that *euery Scripture, diuinely in-* 2.Tim.3.
spired, is sufficient to make perfect the man of God: how they depraue 16.17.
the Sacraments, by their filthy inuensions: how they annoint their
belles, with Oyle and creame (as they call it) with the assistance Sacramẽts
of God fathers and God mothers, imposing names vpon them: depraued.
how this Antichrist that weareth the three Crownes, with others Popestriple
of the like stampe, doe chalenge to themselues the power Crowne.
and authoritye of Iesus Christ, both in heauen and earth;

 though

though to none other but onely vnto Christ it doth appertaine and belong, as being giuen vnto him of God the Father.

To be short, I will omitte very many superstitions and heresies, that haue caused me to flye from this pretended Catholick Church; to settle my selfe with al maner of humility in the church reformed (by Gods grace) in this kingdome. I make no doubt, but there are many) the very instruments of Sathan,) who enuying my holy resolution and saluation, will drawe out of hell a sea of slaunders, intending thereby the decay of my good fame, and to bring mee into an euill opinion of the faithfull. I knowe they will endeuour to spotte my coate of innocencye with a thousand lyes: but time, that reuealeth all things, shall shew the contrary.

One thing comforteth me: which is, that if our head Iesus Christ hath receiued many opprobious speeches, the faithfull who are his elected members, shoulde not desire to bee exempt from the same, seeing it is the meane to attaine to heauen? Let them say what they will, let them doe what they can, neither promises, nor threats, neither iniuries, nor persecutions, nor the sword, can (through Gods grace) with-drawe me from my holy resolution; which is to imbrace the true and liuely faith of the reformed Churches: assuring my selfe, that GOD (who hath euer care of his poore faithfull) will be a sufficient buckler to defend me against all their assaults. It remaineth now, that with all humility I do beseech the congregation of the faithful to receiue me into their number: with whom I desire to finish the residue of my dayes; to the end, with them, I may freely serue my God, and walke according to the sincerity of his Gospell. Amen.

So Signed, IOHN NORMAN.

We, the Ministers and Elders of the Church of *Tours*, do certifie vnder our hands, that the said *Norman* hath made and signed his Christian profession and abiuration of Papisticall religion; all the people being assembled at the said Church of *Tours*, the 17. of *September* beeing Sunday, with praises and thanksgiuing of al the faithfull. 1600. So signed, *B. Rousseau*, Minister, *L. homme Martin. P. Mercier, Doucet. D. Mercier*, Elders, for all the rest.

And

And the 24. day following of the same moneth, the saide *Norman* being in a place at *Fraisneau*, in the presence of all the congregation, hath againe made the abouesaid declaration, with promise to continue in the true profession and holinesse of a Christian life. So signed, *B. Rosseau*, Minister. *L'homme. I. Bazin, Mesgrier. Bourrand*, all Elders.

A christian declaration, made by Father Abraham, *sometimes Prior of* Carmes, *in the towne of Arles*, publiquely in the reformed Church of *Vzez*.

THAT great & excellent Philosopher, who in respect of those vertues wherewith the heauēs adorned him, was surnamed the Diuine (*viz. Plato*) gaue thanks to God for three things; for that he was borne a man, and not a beast: a Grecian, & not a Barbarian: but aboue all, for that he had receiued the benefit of life in the time of *Socrates*, from whose mouth he had learned many goodly and vertuous instructions.

If this Heathenish Philosopher hath esteemed it (and that by good reason) for a happy benefit, to be borne in the *Olympiads* of *Socrates*, of whom he might learne certaine humaine sciences, but not the knowledge of his saluation: alas, with what a strict bond are we bound to praise and glorifie the name of our blessed Sauiour, who hath caused vs to be borne in this age, which is dyed red in the bloud of so many faithfull witnesses of his veritie, and also by the brightnesse of his gospell shining through the clouds and mistes that are thickned by the malice of Sathan, intending to hide from me the sweet sunne of iustice and knowledge of truth.

But among all those that are bound to this dutie of giuing of thankes, I doe acknowledge and confesse my selfe (this day) the greatest debter: & do place among all the benefits receiued from Gods hand, this of my conuersion and entrance into his Church,

to be the first and chiefest, Without which (alas) what could haue profited me all the fauour receiued from his sacred hand, but onlye to haue turned to my condemnation, ruine and confusion? What would it haue auailed mee to haue beene stamped in the stampe of Gods face, if I bare the marke and character of the beast? What good had it beene for mine eyes to haue beene lightned with this corporall light, if my soule had been enclosed in the darkenesse of infidelitie? What health had it beene for me to haue breathed in an ayre agreeable to my body, which beeing infected with such impieties, had beene contagious to my soule? What honour to beare the name of a Doctor, and to teach a lye? to destroy instead of instructing? to ruinate and bring to decaye that which I should haue built and repayred?

The Lord therefore be praised, who hath vnmasked my eyes, and caused me to see the light of his Gospell, wherein my sight hath beene so long dazeled and blinded.

Blessed be that happy day, wherein this good God hath caused to appeare the effects of his eternall election in me, and hath acknowledged mee for his adopted childe and lawfull heyre of that great and eternall kingdome, which his sonne Iesus Christ hath purchased for his elect, through the merite of his perfect obedience.

Beholde me now come into the house of God betweene the armes, and in the bosome of Christ his espouse, as farre from impieties and sacriledges of that shameleſſe *Babell*, as the truth from falshood, and light from darkenesse.

Beholde, now I am come into the sweete libertie of my conscience, which hath so often summoned mee to leaue and depart from the Seminarie abuses of papistrie: from those horrible snares and vaures of impietie, where the Lordes holy name is so villainously prophaned, and the honour of the eternall (who is infinitely iealous of his glorye) shamefully prostituted to idols and marmosets: where the bloud of Christ serueth for a traffique: where his onely sacrifice, which is the expiation of our offences, is held incapable and insufficient to blotte them out and deface them: where mans merites go cheeke by ioule with those of Iesus Christs: where the sonne of God, our Redeemer, is robbed

Mans merits.

of

of his greatest and most worthy titles of office: where coadiutors are giuen him for intercession and Sacrificing: where the pastorall staffe is taken out of his hands, wherewith hee ruleth and gouerneth his flocke: where the Empire of the world, and conduct of his Church is shared in halfe with him: where the sonne of perdition, that damnable Antichrist, will forsooth haue a part with the Lorde (whose Lieutenant he calleth himselfe) in his house, in his kingdome and Empire, which is his Church. Prayers to Saints.

O blasphemie, O abhomination! whose defence I haue too long (but in vaine) obstinately taken in hand: for the maintenance whereof, I haue often employed my tongue in the good townes of this kingdome, and namely in this wherein I now am. But if it shall please God to sanctifie my wish, and blesse my labours; whereas heretofore I haue vsed my vocall instrument, as a pipe, for the furthering of lyes and fallacies of Satan, I will now vse it as a neuer-wearied trumpet for the publishing the truth of the Gospell, to proclaime the Lordes will in all places where his voyce shall call me. And by meanes of his good grace, neither feare, nor hope, promises nor threates shall make me to departe from this holy resolution and protestation, which I now make, *vz.* to liue and dye in the faith and religious beliefe of the reformed Churches of this kingdome.

I know very well that I must walke vpon thornes, and fight with great difficulties which will take holde on me, to stoppe this my happie course, I know that the enemies of my saluation, being growne desperate at this my conuersion, will frame a world of slaunders, thereby to make me odious to Gods true Church, and to make my profession suspected. Yea, it may so come to passe, that the diuell will euen make vse of some that saye they are my friends; thereby to shake & cracke my constancie, through vaine promises: but, whatsoeuer they do, they shal preuaile nothing. For there are two points, that fortifie me against their furious assaults. The one is, that slaunder doth sufficiently shew it selfe to be a lie; so that being opposed to innocencie, it melteth away like snowe before the sun. The other is, that seeing I am in gods owne house, which is an vnconquerable citty, a fortresse that is out of danger, for shaking, vndermining, or scaling, I neede not feare their force

or ſurpriſe: being aſſured that the Lord will breake their vnrighteous deſignements, and make their attempts as vaine as the rebellious waues, that beate themſelues againſt the foote of a great rock; which do make a huge noyſe and rage in vaine: yea the end of their furious menaces ſhall be naught elſe but froth.

God, through his infinite bounty and mercy, ſtrengthen me, and finiſh the worke which he hath begun in me, giuing mee grace to liue and dye in his houſe and in his Church, *Amen, Amen, Amen.*

Whereunto, all the people there aſſembled, with one voyce, and the greateſt part weeping for ioy, anſwered alowde, *Amen.*

The ninth of Ianuary, 1600.

The Conuerſion of Maiſter Anthonie Gineſtet, *borne at Lautreck, in Albigeois, ſometimes a confeſſor,* & religious Prieſt of the pretended order of Saint Francis, *according to his proteſtation made the 22. of October,* 1600. in the Church of Bragerak: together with that of Signeur Lewis *of* Caranſie, *borne in the towne of* Angouleſme, heretofore a Prieſt, as may appeare by their Letters.

LET the Papiſtes glory in the magnificence of their Churches, artificially built with curious ſtones, brought frō ſtrange places: Let them bragge of the building of their Altars proudly adorned: Let thē triumphe in their vaults guilded, & no leſſe azured: Let them exalt their eechoing muſick, the picturing & ſculpture of their images: let them wonder at the greatnes of the ſundry orders of their ſacrifices, glittering in cloth of golde, ſilke, ſcarlet, & hung about with precious ſtones in ſtately pomp:

Adorning of Alters & Churches.

As for vs (illuminated with the ſacred life of the diuine trueth) we eſteeme all this, and the like brauery, as a thing of naught, a periſhable vanity, vnworthy of true religion, vncapable of leading to ſaluation; in ſuch ſort, that thoſe who are buſied, or rather abuſed by ſuch worldly inticements, do leaue (behind) the principle of piety, and ſpirituall worſhippe. And (to iudge truly) thoſe who are dazeld with ſuch an appearance, doe onely feede their outward ſenſe: not at all vnderſtanding the ritch ornaments or rather celeſtiall enrichments of the city of the liuing God. For, the wiſedome of the children of this world is abhominable folly before the Soueraigne onely wiſe God. That which man (ſeely creature) doth vndiſcretly admire, is ougly and execrable before the eyes of the eternall: and that which the foole (ſwolne in ignorance) contemneth, is certainely great and admirable. The faithfull hereof haue dayly experience, to their vnſpeakeable comfort And with them, wee (thrice happy at this preſent) doe enioy full matter of ſolace and gratious delectations; hauing our eyes cleared with the beams of the eternal ſonne of iuſtice, ſo that we may contemplate in the houſe of God (through this influence of ſupreame grace, or at leaſt the illumination of the celeſtiall light) the moſt ſweet felicities of his face, the word of life, the excellēce of the Sacramēts, the efficacie of the exerciſes of piety, the perfections of a liuely faith, the vertues of the holy ghoſt, and other infinite bleſſings, inſpired from heauen into the elect in the miſticall ſociety of the body of Chriſt: which are as chriſtalline mirrours, conteyning a quickning brightneſſe of the bounty, fauour, beatitude, eternity, power, mercy, wiſdome and heauenly life, in ſteede of the horrour of darkeneſſe, of helliſh torments, of the terrors of the ſecond death, wherinto the error of humane inuentions do throw vs headlong, with a perpetuall deſpayre. Now as the Apoſtle *2. Corin. 3.* prophecieth of the iſſue of the children of Iſrael, ſaying; *Vntil this day the vaile did couer their harts, when* Moſes *was read vnto them: but when they ſhalbe conuerted to the Lord, the vaile ſhalbe taken away*: euen ſo all we, who do behold, as it were in a glaſſe (which is the Goſpel of grace) the glory of the Lord plainly, be tranſformed into the ſelfe ſame Image, frō glory into glory, through the effectual aide of the holy Ghoſt. And our earneſt

deſire

deſire is, that thoſe who are floting, and as it were, bandied to and fro with ſundry opinions of the vaine and not true Phyloſopie, would meditate hereupon, that they would aſcend into the mount *Sion*, that they would taſte of her ſauorous frute of life, and would drinke of the delicious waters of her fountaines of immortality: forſaking the venomous Ciſterns of the deſert of the world: a deſert not of ſinne, but a deſert of iuſtice: a deſert not of tranſitory goods, but a deſert of wholeſome graces. To this effect, we from the bottome of our heartes, make our humble petitions to the moſt high; the inward compaſſions of our ſoules, making our eyes melt into fountaines, & our better partes yeelding forth vnſpeakable dolors, conſidering (in this Theatre of the worlde) that the greateſt multitude, by the violēt ſtormes of ſeduction, be enticed and rauiſhed to be trayned & finally to be throwne headlong into perdition. But O father of light, ſeeing it is thy good pleaſure alwaies rather to vſe mercy then iuſtice, to be gratious in ſhewing fauour & not furye, ſtretch forth thy hand, draw them vnto thee, teach them, ſith it is thy will that all may come to the knowledge of ſaluation. Imprint in their mindes a deſire to ſound the depth of thy holy Scriptures. Let the diſcretion of thy alſearching ſpirit guide them, to gather in theſe gardens the flowers of that Soueraigne good, the foode of their ſoules, the fit and effectual hearbs for the phiſicke of their ſpirituall infirmities, the plants that are a Soueraigne Antidote againſt death, the Sacrament of eternitie, the certaine pledge of felicity: Let them touch no more the tree of knowing good and euill; although his outwarde beautie doth cloake his inwarde poyſon. And as thy ſacred word, diuinely inſpired, ſhall be an aſſured guide to all people deſirous to reiect an vntruth (beeing the Organe of perdition) for to receiue the Euangelicall truth (the power of God for the ſaluation of all beleeuers) manifeſting in her brightneſſe, the ſplendour of thy incorruptible heritage: by the ſelfe ſame reaſon let it make known vnto thē, that there is eſſentiall conformitie between the doctrine of the Church reformed and thy true church: & a ſubſtantiall diſcord betweene thine and that which is announced by the Roman Biſhoppe or his adherents: and, conſequently, that this leadeth to damnation, and the other to permanent happyneſſe. And certainely,

tainely, as the glory of our Sauiour is vnſeparably conioyned with the ſaluation of his elected and choſen creatures, honouring and crowning with ineſteemable benefits thoſe that honour him: So like wiſe, that is the true and ſincere Religion opening the waye to ſaluation, which addreſſeth all her documents, and exerciſes, purely and ſimply to the glory of the almighty: and contrarywiſe that religion is falſe and ruinous, which ſeeketh the glory of creatures; honoring them with that which onely belongeth to the liuing God, who giues not his glory to any other. By this rule, the knowledge of the wiſe on earth is condemned and accuſed of vanity, *Rom. 1. 21. 25. for that, hauing knowne God, they haue not glorified him as God, and haue not yeelded him due thankes, but are become vaine in their diſcourſes, and their hart (voyde of vnderſtanding) hath beene filled with darkeneſſe, and tearming themſelues wiſe are beecome fooles, and haue changed the glory of God immortall, into the likeneſſe and image of man. By reaſon whereof, they haue beene giuen vp to their owne harts luſtes, to filthineſſe and the defyling of their owne bodies, as hauing changed the truth of God into falſhoode, worſhipped and ſerued the creature, and haue forſaken the Creator, who is bleſſed and prayſed both now and for euer, Amen.*

By this rule and generall *Maxime*, our Sauiour in Saint *Iohn Chap. 5. verſ. 39.* and after, confirmes the will of his act (wherof ſee *verſ. 16. 17. 30.*) againſt the deceipts & fallacies of the Iewes: *Search the Scriptures diligently: for in them yee thinke to haue eternall life, and theyare they which teſtifie of me. But yee will not come to me, that yee may haue life. I ſeeke not glory of men. I am come in my fathers name, and yee receiue me not: if another ſhall come in his owne name, him will yee receiue. How can yee beleeue, which receiue honour one of another, and ſeeke not the honour that commeth from God alone?* And againe, in the *12. Chap. verſ. 43. They haue loued the glory of men more then the praiſe of God.* By this rule, the Apoſtle (*Gal. 1. verſ. 10.*) proueth, that his preaching came down frō heauē, to the confuſiō of vaine diſcourſes and falſe Apoſtles; *Doe I preach mans doctrine, or Gods? For if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.* To bee ſhort, this principle is ſo cleere, ſo true, ſo authoriſed, that it needeth not any more witneſſes out of the ſcriptures: in being more cleare and tranſparent then the Noone-day, that the true and per-

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sect religion is marked and knowne by this, that shee seeketh absolutelie the glory of the creator of heauen and earth, and that religion is false and abhominable that doth the contrarie. And that the religion reformed is of the first degree, and that of the Roman Church of the second, the conference ensuing doth briefely set down. And to tell the truth, who is so blind that seeth not that the true Christians doe professe, that (first) one onely God must bee called vpon: Secondly, that from him alone all maner of saluation and deliuerance must be expected: Thirdly, that his mercy defaceth all our sinnes: Fourthly, that the sacrifice of the vndefiled Lambe, offered vpon the crosse, taketh away condemnation. Fiftly, that his iustice redeemeth vs from the second death, and his resurrection leadeth his Saintes into the right waye of eternall life: Sixtly, that his most blessed worde contayneth all manner of secrets necessarye for our welfare and happinesse: Seauenthlye, that workes cannot merrite euerlasting felicitye: Eightlie, that the most righteous and perfectest men cannot produce workes of supererogation; as if it were in their power, not onely to accomplish all iustice commaunded, but also more than is required: Ninthly, that God must be worshipped in spirite and trueth: Tenthly that the glorious body of Christ sits at the right hand of his father. Brieflie, all those that stedfastly beleeue this doctrine, do they not rightly attribute all glorie to his Soueraigne maiestie? And contrariwise, the Papists dishonour him: who first call vpon Angels, Saints, and Ladies: Secondly, they hope from them succours and helpe in their perils and necessities: Thirdlie, they promise to themselues remission of sinnes through the indulgences from the Bishop of *Rome*: Fourthly, they mingle the bloud of Martires with the bloud of Christ, thinking his not sufficient: Fiftlie, they trust more in the merits of Saints or mortall creatures, then in the obedience of the sonne of the eternall: Sixtly, they are not contented with the sacred letters of reconcilation; but to supplie their want (as they fondly imagine) they adde the vaine Insufficiencie of their vnwritten traditions: Seauenthly, they presume of their workes for their iustification before the throane of Gods supreame iustice, and doe further commit manie things repugnant to Gods heauenly will: which notwithstanding

Prayer to Saints.

Vnwritten Traditions.

Iustificatiō by workes.

ing is the onely rule of righteouſneſſe: Eightly, they thinke to be more wiſe than the Maſter of Maſters, when they doe more and aboue his commandements, in their actions of ſupererogation: Ninthly, they encline and bowe themſelues to the images of Creatures contrary to the lawe, and they ſerue God after a ſenſuall and carnall manner, prohibited by his worde; without whoſe warrant euery worke is done without faith, & by conſequence a moſt abhominable ſinne: Tenthly, they faſten the pretious body of Chriſt to bread and wine (ſubiect after their conſecration) to a thouſand corruptions and abuſes, and altogether farre from his excellencie. We omit heere to ſpeake of ignorant Prieſts, that are not capeable of their pretended myſteries, and haue yet much leſſe the purpoſe or intention to conſecrate: yet for all that, there is nothing ſo much worſhipped of the ignorant people, nor with ſuch horrible Idolatrie, as, the bread and Wine. Wee will not likewiſe ſpend time in vnfolding the deteſtable conuerſation of Monkes in Monaſteries, their whoredomes, impieties, ſeditions, murders, and bloudſhed: wee will onely propoſe one example ſet downe in his Maieſties letters, yeauen this yeare 1600. at the entreatie of Frier *Lewes Caſteb* (borne in the towne of *Condon*, within the prouince of *Gaſcoigne*, elected Prouinciall and Viear generall for the Prouince of *Thoulouſe*) againſt the Religious people of Saint *Mary-port*, and others, &c. I neede not ſay any more hereof, for it is ſtill freſh in the memory of euery one. So that the religious, who haue but any ſparke of a good conſciẽce, yea the learnedſt amongſt thẽ, are by ſuch palpable errors of doctrine, and through their ſcandalous life and manners, ſtirred vp and prouoked, to forſake this broad way, that leadeth into priſon and lamentable captiuity, and with all the powers of their minde endeauour to ſeeke and lay hand faſt on the diſcipline, which is in trueth & ſinceritie among thoſe of the reformed religion, and not in apparance onely, as it is in the kingdome of Poperye, without realtye. Oh how it were to be wiſhed, and how exceedingly do we deſire, that this houſe of Popery might be cleanſed, puryfied, and reſtored to the trueth. It is now ſhaken, wether-beaten, and fallen into decaye: it is now filled with corruption and filthineſſe, defiled with abuſes and vncleaneneſſe, darkened with

Workes of ſupererogation.

Worſhiping of Images.

Tranſubſtantiation.

Of Monks and Monaſtaries.

the ſmoake of errour, ſtuffed with Cob-webbes, and dangerous venome of mans inuentions: But they will not liſten hereunto. We be now in the latter dayes: wherein according to the Reuelation, there ſhall be no faith, no lawe, no godlineſſe, no charitie, yea the remnant of the elect themſelues ſhall be ſeduced, were it poſſible to ouerthrowe them. Hence it comes, and for many more conſiderations, moſt iuſt and reaſonable (which we paſſe ouer with ſilence, for breuities ſake) that we haue renounced the world (wherein we were daintily fed, well apparelled, acquainted with pleaſures, where no carnall delights were wanting, and doe wholy renounce and abandon papiſticall errors (namely the intollerable abuſes and ſuperſtions of the Maſſe) to be entertained & taken (eſpecially in theſe times of the free libertie of conſcience vnder the moſt puiſant and famous Monarche, *Henry* the fourth) into the domeſticall number of Gods celeſtial kingdom, embracing the truth of the Church reformed, and partaking of her excellent and moſt wholeſome benefits. And we do heere proteſt to liue and dye in this reſolution and aſſured hope: to the ende, that hauing fought a good fight in the Church militant, againſt the worlde, the diuell, falſhood, and ſinne (without ſparing this mortall life, which the Lorde hath beſtowed vpon vs for his honour) we may with three other vertuous & religious perſonages lately conuerted in this towne, paſſe with the faithfull into the Church triumphant, *So be it, Amen.*

A Declaration of Father *Edmund* of Beauval, *ſometimes a Ieſuite, a Doctor of Diuinitie, and* Preacher in *Bourbon*, publickly by him made, *viua voce*, in the reformed Church of S. *Amand*, in the ſaid Prouince, the 16. of Iuly, 1600.

Wherein, he briefely giues a reaſon of the moſt notable cauſes, that haue induced him to leaue the Romiſh Church, and ioyne himſelfe to the reformed Churches of this kingdome.

MAN hath in himſelfe a continuall ſtirre and deſire to become happy, and to ſeeke a meane for the attaining of the Soueraigne good: albeit many haue miſſed of the right way, ſearching

ching after the neceſſary meane thereunto, in their owne proper abilities, and in that which only conſiſts in a mortall man. Others there are, who haue ſought for it in his proper eſſence, without any acceſſe vnto it. But, if there bee no other meane to attaine thereunto, then by the proper abilitie of man (pretending the acceſſe in himſelfe) or that the degrees and ſteps thereunto be not before prepared for vs, wee ſhall neuer come neare the fruition thereof. Now, foraſmuch as man is created to the ende he might haue the poſſeſſion of that eternall felicitie, his Creator would not leaue him deſtitute of fit and effectuall meanes, wherby to withdraw him from himſelfe and from his owne abilities, & to giue him recourſe to another, by whoſe good meanes (as by an acceſſor and Mediator) he might be brought to the enioying and poſſeſſion of ſo excellent a good. And this Mediatour is Chriſt himſelfe, our Soueraigne Lorde, the true ſonne of God: Who, being made like to man, & hauing taken vpon him humanitie, conioyned to his Diuinitie, hath performed our reconciliation, hath prepared the waye, hath offered vp himſelfe for a *gate* and *way*, to the end that whoſoeuer ſhall beleeue in him, ſhall haue life euerlaſting; which is the true end and ſcope of the Soueraigne good. But to make vſe of this fit and happy acceſſe, it is verie requiſite that we ioyne our ſelues, and with all our force embrace the Aduocate and Mediator, in ſuch ſort as he is giuen vnto vs of his Father; not taking from him any of his offices and dignities. For many Sectaries do chalenge to themſelues not onely poſſeſſion, but alſo in incorporation in this aduocate and Mediator, and yet neuertheleſſe do rob and deſpoile him of his due honours and eſſentiall titles of Aduocate, or Mediator to the Soueraigne good. Now, the faith & doctrine of the pretẽded Romane Catholick Church ariſeth hereof, in that they acknowledge and confeſſe one Ieſus Chriſt to be their Sauiour; yet, notwithſtanding, that which is neceſſarie for ſuch an office they take away, and imagine him to be but a naked Sauiour, and vnfurniſhed of all honour, although exceeding and vnſpeakeable honors are giuen vnto him in his annointing from his father, as by that which followeth may plainly apeare. For it muſt needs be, that a Mediator betweene God and men ſhould be a Soueraigne and an eternall

Iohn. 14. Iohn. 5. Iohn. 5.

Sacrificer, as the Apostle (*Heb.7.24.28.*) beareth recorde; because that euerie reconcilation requireth satisfaction in the parties that haue offended: and Satisfaction is according to the qualitie of the offence; as also the Sacrifice is by death, in regarde of the deadly & mortall crime. But the Romane Church vnapparreleth Christs sacrifice of eternity; in affirming that the propertie and vertue of it alone cānot continue to the worlds end, vnlesse it be many times reiterated. And yet in the new Testament we learne, that *Christ entred once into the Holy place, obtaining eternall redemption for vs*, and that the word of *eternitie*, signifieth his eternall vertue and efficacie in all perfection, Moreouer it is cleare, that euery sacrifice is respected in regard of the sacrificer (the Sacrificer first, & th ēthe sacrifice) and consequentlie, that the Sacrificer is preferred before the sacrifice: as we may see, *Genes.4.4.* where the holy ghost witnesseth, that the Lord had first respect to *Abel*, and then to his offering. This then being granted, and therewithall considering that (in the Romish Church) the Masse priest is reputed a Sacrificer, & Christ Iesus the sacrifice: it must hereupon needes followe, that the Romish priests (beeing but mortall and sinfull men, and by nature altogether estranged from God) are preferred before him in *whome there is found no guile nor sinne*, euen before that *vnspotted Lambe*, the true son of God by nature, Iesus Christ. Oh intollerable blasphemy, neuer vsed among the Turkes: And to the end none may be ignorant of such a fooliish impudencie, note (I pray you) but that which may be seene, whē in their Masse they mūble out these words, *Supraque proprio ac sereno vultu respicere digneris, & accepta habere, sicuti munera pueri tui iusti Abel.* Wherein there are two propositiōs: in the first, the Priest becomes a Mediator for the Soueraigne Mediator, of whom the father saith, this is my welbeloued sonne in whom I am well pleased: for you must alwaies suppose (as the Church of Rome doth) that the true body of the sonne of God is present in the host, as it was in his transfiguration, and in his Baptisme in the *Iordan*.

Prieſt reiterateth Chriſts ſacrifice. Heb.9.24

Popiſh prieſt better then Chriſt.

1.Pet.2.22
1.Pet 1.19

Hebr.9.
1.Iohn.1
Math.3.

Prieſt a mediator for Chriſt.

In the second, he compareth Iesus Christ to the sacrifice of *Abel*: By meanes whereof (as afore said) the Priest shall be more pleasing and acceptable to God, then Christ Iesus himselfe: who likewise by this meanes shall be robbed aswell of his office, as of his

Sacer-

Sacerdotall dignity. What mans eares, that bee attentiue to any wholesome doctrine, and stirred vp with the affection of a Christian zeale, can endure and suffer the eccho of so harsh and horrible a speech? What soule is there, which is desirous to aspire & come to her true scope & felicity, through the true and sacred mediator Christ Iesus, that can permit his excellencies and dignities to be so trampled vnderfoote? The Church of Rome is not content to banish Christ out of the sanctuary (whereas the Iewes haue cast him onely out of the Synagogue) but goeth on further, and taketh from him his pastorall robe: which appertaineth and belongeth vnto him alone, as it may euidently appeare in many places of the holy Scripture: wherein he is promised and recommended for a Doctor and maister, giuing lawes and precepts against which or besides which (as proceeding from a most wise maister) none of his desciples dare thrust themselues in, for their alteration. This *Maxim* (against which the very heathens dare not dispute) declareth sufficiently, that he, who is a meanes for conducting mẽ to the Soueraigne good, must also by his instructions and precepts lay open the way and assured meanes for the attayning thereunto.

Math.17
Math.23.
Deut.18.
Esai.11.

The Church of Rome yet notwithstanding vsurpeth and challengeth to her selfe the Soueraigne authority of iudging such like instructions, & accuseth them of insufficiency, as not able to shew the way leading to eternall life: which surely is nothing els but an accusing of the author himselfe, Christ Iesus the son of God. Nay she yet goeth beyond and farre surmounteth the said precepts, as well in the vertue of her word not written, as of her traditions, together with an Iliad of inuensions, rather diabolicall then deuine or humane. And moreouer she teacheth doctrine cleane contrary to Gods truth, as may be noted in these few examples: Iesus Christ forbiddeth any of his desciples to desire preheminence ouer the other: The Church of Rome hath a counterpoise, for she constituteth one in authority aboue all the Bishops in the worlde. Christ Iesus will that his Church take her firme foundation vpon this that *he is Christ, the sonne of the liuing God*; who suffereth not *the gates of hell to preuaile against her*, for that she is grounded vppon a sure rocke, which is Christ: The Church of Rome will builde her vpon a rocke which (like vnto man) is subiect to fall awaye and come

Popes Doctrine.

Math.24.

Math.16. 16.18.

Church not built vpõ Peter.

come to ruine (I meane during the life of S. *Peter*) as may be seene how the flouds of misbeleiefe and riuers of infidelity haue had great power ouer her, and brought her flat vpon the ground.

Carued Images.

To be short, all the doctrine of our saluation, as well in the olde as new Testament, forbiddeth vs to draw or paint any images or statutes in matter of religion: yet notwithstanding the Church of Rome obstinatly alloweth them, will haue them, and commaund them. Finally in conferring the one with the other, you may see as it were in a glasse, that *Belial* is no more contrary to Christe, falshood to truth, darkenesse to light, vice to vertue, then the doctrine of the Church of Rome to that of the Mediator and accessor to the Soueraigne good. Beholde then Christ Iesus in the Romane Church deuested of his doctorall robe.

Now remaines the third and last dignity of his vnction: that is to say, that he is *King*, hauing all power both in heauen & earth (as it is proued by diuerse places of the holy Scripture; namely in the *49.* of *Genes.* in the person of *Iuda* in the *11.* of *Esay.* in the *31.* of *Ieremy*, *Psal. 2. Psal. 110.* *Mathew 28.*) of the which he is likewise dispossed in the Church of *Rome*. For, whosoeuer saith that he hath both spirituall and temporall power to gouerne the Church *Triumphant* and *Militant*, to doe with them according to his pleasure, he doth surely take vpon him the true domination of Christ, who saith, *I giue the water of life, and who so shall drinke thereof shall neuer haue thirst*: by which speciall passion of *thirst*, he comprehendeth all other (spiritually) by the figure *Synedoche*.

Iohn 4.10.

This is that which the Apostle expoundeth, and the Euangelist in the *Apocalips*, speaking of Saints who haue washed their robes in the bloude of the Lambe, and doe no more taste of lamentations, sorrowes, or any other kinde of passions or torment. It belongeth therefore onely to the vndefiled Lambe, who giueth the water of life, to make and canonize true Saints. But the Pope, who is the head of the Church of *Rome*, taketh vpon him authoritye and power to create Saints and canonize them: he enrouleth, in the booke of heauen, such as he will: and when it is his good pleasure, he maketh them to raigne with Christ Iesus in the like title and degree, as himselfe: he vaunteth to haue power ouer Angels to command them: nay which is more, one of his

Apoc. 21.

bookes

bookes named *Stella Clericorum* dooth affirme that the meaneſt Prieſt among them, is greater in dignity then the holy Virgin and all the Angels. How much greater then is the Creator of Prieſts, *viz.* the Pope? Oh ſhameleſſe vanity: *Non Stygius tentaret Orcus, quod audent effrenes monachi.* Againe, euery one may eaſilye know what authority he taketh in the Church Militant, excommunicating ſome, anathematizing others: he taketh the temporall ſword, hee pulleth downe kinges and Monarches from their thrones, he ſetteth his foote vpon their necks, and commonlye makes them kiſſe his pantable. I omit to ſpeake of the exceſſiue dignities attributed vnto him by his owne *Canons, Decrees, Decretals, Clementines* (being truely extrauagant from all truth) as likewiſe a thouſand more points of doctrine iſſuing out of theſe three principals: That Chriſt Ieſus is deueſted of his office of Sacrificer in the Roman Church, that his office of Doctorſhip is taken frō him, that his gouernement in heauen and earth is vſurped from him. Now, ſeeing theſe offices are neceſſary adiacents to the Soueraigne good, & that the Church of Rome diuorceth them from the Mediator, it muſt needes be that ſhe doth not ſeeke the Soueraigne good, but rather ſhuns and flyes from it.

Pope aboue the Angels.

Hence therfore it comes, brethren, that I haue renounced Papiſtry, and doe purpoſe carefully and with labour to ſeeke the right pathes leading to the Soueraigne good, wherwith the Church of Rome is not acquainted. And for this purpoſe I haue abiured, and do now abiure al her doctrine, as blaſphemous, Apoſtaticall, ſuperſtitious, and as farre from Chriſtianity, as ſhe is from the true ende and ſcope of mans creation; which is, the Soueraigne good.

And finally, aboue all other graces wherewith God of his mercy hath made me pertaker, I yeelde him moſt humble thankes for theſe two (which are farre beyond compare of all others) *videlicet*, that hee hath ſhewed vnto mee through the light of the holye Ghoſt the natural brightneſſe of his holy truth, & that the cleareneſſe thereof cauſeth his beames to ſhine in the Churches of this kingdome, reformed both in faith and doctrine, according to the pureneſſe and ſincerity of his holy Goſpell. The confeſſion of whoſe faith I will not onely ſeale with pen and inke vpon paper, but alſo if neede be againſt tyrants, with my bloud, vpon this baſe

Territority. In which reformed Church I proteſt to dye and finiſh my dayes: praying the Lord Almighty and onely wiſe, who hath called me to the knowledge of his truth, that he will eſtabliſh & ratifie this vocation of me, and make me to feele and perceiue the full effects of his eternall election: and further, that of his mercye he will ſtrengthen and aſſiſt me, againſt all aſſaults and temptations that may preſent themſelues before me.

And to conclude, I hartily beſeech this Church to make mee pertaker of her holy praiers: as I will in like ſort be euer mindefull as well to powre forth prayers to the eternall, for her long & proſperous continuance, as alſo for thoſe that are of the like faith in Ieſus Chriſt. To whom with the father and holy Ghoſt bee giuen all honour and glory both now and for euer. *Amen.*

So Signed, *De Beauvall.*

We the Paſtoures and Elders of the reformed Church of Saint *Amand L' Alber* in *Bourbony*, doe certifie that this day being the 16. of *Iuly*. 1600. Maiſter *Edmond de Beauval*, heretofore a Ieſuite hath made a publicke abiuration of all the Papiſticall Idolatries, wherin he had bin noriſhed and inſtructed; proteſting to liue euer hereafter as the reformed Churches of this kingdom do require, & according to a ſolemne promiſe by him made in an aſſembly of ſome Paſtours & Elders, aſwell of this ſaid Church as others hereabout, held at *Belt* in the houſe of the Lord of the ſaid place, the fourth day of this month, and hath ſigned his confeſſion of the faith of the reformed Churches of this kingdome. In witneſſe whereof, we, whoſe names are here vnder written, haue giuen him this preſent Teſtimony, to the end that he may be knowne in thoſe places where he ſhall come, for a mēber of the true Church. Yeouen at S. *Amand*, the day and yeare aboue written.

Signed:

Iamet, *Paſtor of the ſaid Church.*
Perrinet, *an Elder.*
Maget, *an Elder.*
Perrimet, *Iudge in the ſaid place.*
Deueras. Limoſin.
De Foulenay. Ieneueau.
Daniard Gaillard.

The

The declaration of *Leonard Theuenot* heretofore Prieſt and Curat of the Pariſh of S. Sauin, in the Citie of *Poitiers*, publickly pronounced in the *Church of* Poitiers *aforeſaid, at the end of the exhortation* on Sunday the 26. of Nouemb. 1600.

Am heere before God the Father, the Sonne, and the Holy-ghoſt, and the elect Angels, & this Chriſtiã aſſembly, ſummarily to declare, what I haue been in time paſt, in what minde I am at this preſent, & wherto by the meanes of my God, I aſpire in time to come: I am borne and was bred vp vntill this preſent in the Church which is called *Romane*, where I ſucked from the vncleane dugs of the impudent *Babel*, and was one of her fauoured Nurſe-children, euen to the obteyning the marke of the beaſt, to be aduanced to the Prieſt-hood, and ſacrifizing of humane inuẽtion, which I haue vſed for the ſpace of fiue yeares; I was ſoothed vp (and I beleeued it) that I was in *Bethell*, that is to ſay, in the houſe of God, which is the Church, the which, he which hath not for his Mother, cannot haue God for his Father, as S. *Cyprian* and S. *Auguſtin* apoſtolically doe teach. But ſome dayes ſince, that it hath pleaſed God by his holy Spirit, to awaken, and with-drawe my ſoule from the letarge wherewith it was poſſeſſed, working inwardly in me, and there ſtirring vp and executing a great deſire to reade the holy Scriptures, & to conferre of that which concerneth eternall ſaluation, eſpecially with the paſtour of this church. I perceiued and acknowledged that I was in *Bethauen*, that is to ſay, in the houſe of Iniquitie, of corruption, and of abhomination: where the puritie of the word of God is defiled, the ſinceritie and truth of the Sacraments corrupted, and the holy commandements of God, by mens traditions are brought to nothing; and haue euer ſince continually heard a voyce ſoũding in the eares of my conſcience, ſaying vnto me; Depart frõ *Babilon*, get thee out of the middeſt of her, for feare that continuing in participating in her ſinnes, thou receiue of her puniſhment: Now to obey this

voyce: which the holy ſcriptures teach me, to be of the Spirit of God, I am retired into this place to you, which I acknowledge to be of the ſheepfolde of our Lord Ieſus Chriſt, for as you heare his voyce, and will not giue eare to ſtrangers, and mercenaries, & I proteſt, that I do abhorre and deteſt the Romiſh Idolatries and Superſtitions, and do renounce the Pope, whome I acknowledge to be the ſonne of perdition, the man of ſinne, deſcribed by Saint *Paul. 2.* to the *Theſſaloni. 2.* and the papacie; which is the great whore deſcribed in the *Apocalips*: And that I deſire to liue and to dye in the confeſſion and profeſſion of the faith of the reformed churches of this kingdom, foraſmuch as in them, men are contēt for the feeding of their ſoules, with the Milke which diſtilleth from the pure breſts of the chaſte Spouſe of our Lorde Ieſus Chriſt, to wit, the canonicall writ of the old and new Teſtament, wherein is not admitted any article of Faith, which is not grounded in the expreſſe text, or by neceſſary conſequence of the holy Scriptures: and this is the true and eſſentiall marke of the church, to be a ſound piller and faithfull keeper of the worde of God, which is truth. O father of light, and fountaine of all goodneſſe, to thee I now lift vp my hands, my eyes, and my hart, and beſeech thee in the name of thy Sonne Ieſus Chriſt our Lorde, that thou pardon me my faults, of the time of my youth & ignorance paſt, and I yeeld thee thankes for the knowledge which thou haſt giuen me of thy truth: and I pray thee that thou continue, fortifie, and encreaſe me therein, and alſo that thou communicate the ſame to thoſe which yet are plunged in the ſinke of Popiſh Idolatrie and Superſtition, to the end, that they ſpeedely forſake the great Riuers of *Babylon*, which will turne into a Sea of fire and Brimſtone, to burne eternally thoſe which perſeuer in the ſeruice and the worſhipping of the beaſt, and that they may retire themſelues into *Sion*, vnto the Brookes of *Siloe* which runne gentilly, which are made a fountaine of water ſpringing to life euerlaſting to thoſe which drinke thereof. And you which are hearers and beholders of this my declaration, I beſeech you by the intrailes of the Chriſtian charitie which is in you, that you will ioyne your prayers with mine, to the eternall, to the end that he defende me with conſtancie and perſeuerance in the holye conuerſion and reſo-

Pope is Antichriſt.

reſolution which he hath giuen me, for it is he which worketh in vs the deſire and perfection (according to his good pleaſure) as he to whome the creation, preſeruation, and the conducting of all things doe eternally appertaine. Amen.

Signed: Theuenot.

The copie of a Letter from Mounſieur Clemencean, Miniſter of the Church at *Poitiers*: To *Monſyeur* De la Vergne, *choſen in the election of* Poitiers, *being this preſent at* Paris.

SIR, ſeeing that you doe me the fauour to make mee pertaker of the generall newes which you learne in the place where you are, it is alſo my dutye to aduertiſe you frō hence of ſuch matters as are of worthe, as is that of the conuerſion of a Curate of one of the pariſhes in this citty, who on Sonday laſt made a publicke abiuration of Papiſtrie, and profeſſion of the Goſpell of our Lord Ieſus Chriſt, in the place where we had aſſembled our ſelues, at the end of the preaching, to the great contentment of all honeſt men which were hearers of his declaratiō, all which for the moſt part did ſhed aboundance of teares for ioy; but if we did reioyce and were comforted, the Papiſts to the contrary, are greatly troubled and diſcontent. The good is that this man had cauſed the bell to be rung to Maſſe in his Pariſh, and his Pariſhioners ſtayed for him till noone, but they might haue beene there till this time, if they had ſtill ſtayed for him. Before that time he was in good reputation amongſt them, both in reguarde of his ſeruice, and alſo in regarde of his life: but now they ſay the worſte of him that they can. Hee is your countriman, to wit, of *Mont-Morillon*, & it is three yeare ago that he was Curate of the pariſh of *S. Sauin* in this city, a moneth ſince, he conferred ſixe or ſeuen times with me, the moſt ſecretly that he could, I found that he had a good wit, and a good vnderſtanding of the Latin toung,

in trauelling, as he reporteth himself thereto disposed, he may do good. I send you his declaration, if wee had Printers that were honest men, and liberty to do it in this place, we would haue had it Imprinted: you are in a place where (it may be) that it may be done, and it cannot be but a great edification of the Churches of the Lord. I am of opinion that God will draw fruite there hence for his Church. I will also tell you, that yesterday an honest man came and aduertised me, that an other Curate, of one of the most principall parishes in this citty, had sayd vnto one of our friends, that his conscience did summon him to doe the like, and that there were aboue fiftie of his profession in this citty of his minde. God giue them the power to performe it, to his glory, and their saluation, as I praye him to preserue vs long in health and prosperity, and humbly kisse your hands, resting euer

Your most humble and affectionate Seruant,

I. Clemenceau.

From Poitiers *the 29. of Nouember. 1600.*

A christian declaration, of Sir *Francis Breton*, a Monke, of the order of the *Celestins*, publikely *made in the reformed Church of* Vendosme, *on* Sunday the 28. of Ianuarie. 1601.

IF it be so that there is ioye in heauen, in the Church triumphant at the conuersion of a sinner: I no waye doubt of this present company which is heere assembled to heere the word of the Lord, & to the end to recite his praises: but that this company will likewise reioyce in giuing thankes to God, when they shall vnderstand the benefit and grace which it hath pleased the Lorde to bestow

beſtow vpon me to wit, for hauing drawne me out of the darkeneſſe of ignorance, and calling me to the knowledge of the truth of his holy Goſpell, opening the eyes of my vnderſtanding, and taking from me the vaile of ſuperſticion, wherewith I haue long beene blinded. I now yeeld thankes to God for that he hath not puniſhed me with the law of rigor, as he puniſhed our firſt parents to wit, *Adam* and *Eue*, and likewiſe the ſerpent, who was the author of the offence, for he inflicted vpon the ſerpent for his puniſhment that from thencefoorth he ſhoulde creepe vpon his belly, and ſhould neuer haue any other thing to liue of but of the earth. And to the woman for giuing eare vnto him, that ſhee ſhould looſe the priuiledge to be companion and equall with her husband, being appointed to be vnder his powre and rule: moreouer that with paine ſhe ſhoulde beare her children, as for *Adam* he was baniſhed and caſt out of the earthly Paradice, beeing ſaid vnto him that in the ſweate of his browes he ſhoulde eate his bread. But he now no more ſheweth himſelfe to be the God of vengeance but rather the God of mercy and conſolation, whoſe properties is to haue pity & to pardon, which he hath ſhewed in my behalfe. Well then aſſuring my ſelfe of his infallible promiſes, promiſing well to giue recompenſe to thoſe which go to worke in his vinyard at the eleuenth houre of the day, as to thoſe which haue wrought all the day; and alſo that the ſonne of man came to ſeeke and ſaue that which was gone aſtraye and loſt (of which number I know my ſelfe to be) I hould my ſelfe aſſured of my ſaluation. And I may iuſtly ſay as the children of *Iſrael* ſaid, being detained in *Egipt* vnder the ſeruitude of *Pharao*, the eternal, the God of the *Hebrewes*, is come to meete vs, we will trauaile three dayes iorney in the wilderneſſe, and will ſacrifice to the eternall our God, apparantly ſhewing that ſo long as they ſhould be in *Egipt*, or vnder the bondage of *Pharao*, they could offer no ſacrifice to God that could be acceptable vnto him. As for me I may ſay the like, not only that I was detained in *Egipt* (for *Egipt* is by interpretation darkneſſe) but alſo vnder the ſeruitude and captiuity of a *Pharao*, and more. For *Pharao* did not exerciſe his power and cruelty, but in ruling ouer the temporall bodies and goods, But he of whome I intende to ſpeake, will rule both ouer our bodies, o-

ner

uer our ſoules, & our goods, meaning himſelf & cauſing others to cal him Gods lieutenant vpon earth and Lord of heauen & earth. Which he ſheweth in effect, when he ſanctifieth and canonizeth ſome, enroling them in the booke of heauen, anathematizing, and excomunicating others being in the Church militant, taking the ſword againſt kings and Monarches, willing to depoſe and bring them to nothing, as it well appeareth by a Bull, which *Sixtus quintus* made in the yeare 1585. againſt *Henry* the ſecond king of *Nauarre* and now our king. And againſt *Henry* prince of *Conde*, in confiſcating all their temporall goods preſent and to come. To the end that you may vnderſtand the holines of this Pope *Sixtus quintus* laſt deſeaſed, I can aſſure you, that I being at Rome familiarly, talking with a Monke of the order of Saint *Benit*, priour of his monaſtery, asking him how they proceeded in the election of the Pope, he anſwered me that there was nothing but bribery, fauours and ambition, reciting vnto me that it was found to be true, that th'aforeſayd Pope *Sixtus* v. Made a bargen with the deuill, giuing himſelfe vnto him, vpon this condition that he ſhould be Pope ſeuē yeares. It ſo happened that vpon the end of the ſixth yeare or the beginning of the ſeuenth, a Neuiew of his in Rome, had a quarrell againſt a great Lord which was very yong, and the ſaid yong Lord ſlue the Popes Neuiew. Being apprehended and taken by iuſtice, the Pope commanded him to be put to death, the Iudges of the law anſwered, that he was not yet of age competent according to their laws, he asked how much there wāted, they anſwered that there yet wanted one yeer: then ſaid the Pope, go put him to death by and by, I can do all; I giue him one of my yeeres. Incōtinent this being done, behold a vehemēt feuer with a franſie tooke holde and ſeiſed on the ſaid Pope, & the deuil came & preſented himſelfe vnto him, in the ſhape and forme of a black man, who tooke him by the arme & ſaid vnto him, *Let vs go*: the Pope anſwereth he knew him not; but he ſaid, I am the deuill to whom thou gaueſt thy ſelfe to be Pope. Then the Pope ſaide vnto him, there reſteth to me yet one yeere. The deuill anſwered him, thou gaueſt it to the yong man which killed thy neuiew, for to put him to death, and then he departed and dyed in this ſort. And as for his behauiour who now raigneth. I haue ſeene him & conſidered of him,

Sixtus quintus.

The Popes bargaine.

him, hauing vpon his head a triple crown, where is writtē vpon his forehead in precious stones the word *Mistery*. For the reuerence which must be borne & done vnto him, whosoeuer wil speak with him, must prestly, so soone as he is permitted to enter into his chāber, set him on his knees, & so come vnto him, to the end to adore him, & this being done, returne in the same maner vpon his knees. I marked also another thing, which is, that being in the citty of *Boulogne* I saw a great multitude of people going to the church to adore the body of a womā called the happy *Katherin* of *Bouloigne*, I asked them wherefore they did not call her Saint, they answered for that she was not yet canonized nor sanctified by the Pope, I asked thē where the fault was; they answered me that the fault was in the Monkes by reason that there must be good store of gold & siluer to do it, shewing thereby that the Pope doth nothing without money, the like is found in the citty of *Auignon*, in the monastery of the *Celestins*, of the body of S. *Peter* of *Luxembrough*, which is not yet sanctified nor canonized for want of mony. I haue marked moreouer, that in sundry Churches of *Rome* in *Italy* the Pope hath giuen such power & priuiledge to some aultars, (which they call priuiledged aultars) to deliuer soules from purgatory, that in saying one only Masse, before the said priuiledge altar, he assureth that a soule is deliuered frō purgatory. Now I leaue to you to think if it were so that there were a Purgatory, what need shold there be to say some times so grear nūber of Masses, that the means of the deceased are not sufficiēt to pay the priests, if one only Masse (as a foresaid) being said before the said aultar, be sufficient for his saluation. I beleeue that this which they do is to fulfill the prophecie of *Esay*, which saith *they eate the sinnes of my people, & desire no other thing but the iniquity therof*. I haue noted also a great blasphemy, in as much as they affirme in a booke called *Stella clearicorū* that the least of the priests is greater then the holy virgin, or any Angel which is in heauen, which they shew by their effects, saying that they can pardon and remit sins, in making vnto thē auriculer confession, shewing therby that if they could, they woulde plucke the pastoral rod out of the hād of the Lord, wherwith he ruleth & gouerneth his folk. It seemeth to me vpō this discourse, that I cannot better cōpare, neither the Pope nor the priests, then to *Lye*, which

Priuiledged Alters.

hath this property, to whiten linnen, and as for it ſelfe it remaineth ougly & filthy: for they boaſt that they clenſe others frō their ſins, although they themſelues bee impure, and I ſtedfaſtly beleeue that if the Popes ambition were accompliſhed, to witte, to haue dominion ouer bodyes, ouer ſoules, and ouer the temporall goods, there would reſt nothing els to do but make a new religion after his fantaſie. You ſhall further knowe, that if it ſo happen that the Mule which carryeth him dye, it muſt be buried and enterred for feare that the Wolues and dogs eate him not: I beleeue that they feare if that ſhould come to paſſe, they ſhould be ſanctified hauing eaten of ſo worthy a beaſt, as to haue borne Gods lieutenant vpon earth. I beleeued according as it was told me, that when I ſhould be in *Italy*, I ſhoulde be halfe way to Paradice. But hauing perceiued the contrary by reaſō of their ſuperſtitiō, I beleeue rather that I was already in the Suburbs of hell. But God hath giuen me the grace to drawe my feete backe; and after the example of the children of *Iſrael*, I purpoſe to marche three dayes iourney, and to go out of *Egipt*, I meane out of darkeneſſe, knowing that ſo long as I ſhould ſtay there, all the ſacrifices which I ſhould offer vnto him, would not be acceptable vnto him, but rather abhomination. The Sacrifice which I deſire to offer vnto God for my firſt dayes iorney, is a Sacrifice of praiſe with a contrite hart, according as S. *Auguſtine* defineth, contriſion is a griefe proceeding from the grace of God, voluntarily taken according to the quality and quantity of the offences, with purpoſe of amendment. And S. *Gregory Nazianzen* ſaid; God requireth of vs onely a ſacrifice of praiſe, and to be new creatures in Ieſus Chriſt. And S. *Ambroſe* ſaith, that there is not any ſacrifice more acceptable vnto God, thē that which is mainteined in innocencie, and that the wicked leaue his wickedneſſe, that we ſhoulde haue contrition for our faultes: vnreaſonable beaſts themſelues, doe teach and ſhew vs: for the naturall Philoſophers report, that there is a Foule, meruelous great and very cruell, reſembling in the face a Man, (which is called *Harpia*,) who ſometimes conſtrained through hunger falleth vpon a man and killeth him, and then eateth him: which when he hath done being dry, he flieth to the waters and Riuers to drinke, and in ſo doing he ſeeth and beholdeth himſelfe, and thereby

remem-

remembreth that hee hath killed one like to himselfe: And the Philosophers say, that sometimes hee is so displeased therewith, that he dieth of griefe. With greater reason, I which am, or ought to be a reasonable man, ought to haue contrition & repentance, not for hauing killed the bodyes, but rather for hauing lost the Soules, hauing giuen them assurance of their saluation, going to prostrate themselues before a Crucifix of Wood, or some other Marmoset: and saying some *Pater noster*, or *Aue Maria*, that their offences were forgiuen them, which is blasphemie: for it appertaineth to God onely to forgiue.

It sufficeth not to haue trauailed this first iourney of contrition, but I must passe further and come to the second, which is confession to God, to obtaine pardon of him, according as saith *S. Dauid: I haue said I will make confession of my sinnes to the Lorde, and thou hast pardoned the iniquitie of my sinne: S. Augustin* vpon the 103. Psalme hath these words; *Discouer thy selfe to God who knoweth thee, confession is acceptable vnto him.* And againe, *The confession of synnes, sheweth the sore to the Phisytion, and the confession of praise yeeldeth him thanks for health.* Being now in the house of the Lord, betweene the armes and in the bosome of his deere spouse. I detest and renounce all superstition, abhomination and Idolatrie, protesting and promising from henceforth to liue and to dye according to his holy Gospell, in dooing and beleeuing that which the reformed church dooth and beleeueth. And forasmuch as of my selfe I am able to do nothing, I pray him, of his infinite goodnesse, to giue me strength and power, to put in execution that which I now haue promised, all to his glory, to the saluation of my soule, and the edification of his church. *So be it.*

Signed

Frauncis le Mayne.

To the end, that no man say, as their custome is, that it is for his euill behauiour that he is retyred to vs, we haue caused to be inserted the copies of the testimoniall Letters, which he hath brought from his Conuents, taken out of the originall, in the manner which followeth.

The Declaration of Sir *Francis Breton*

A Copy of the teſtimoniall letters to M. *Francis* the Monke, lately of the order of the Celeſtines, *by the ſuperiours of the ſaid order.* Tranſlated out of Latin into French.

Ego D. Chriſoſtomus de Florentia, Prior Sacri Monaſterij Sancti Iohannis Baptiſtæ, &c.

Sir *Chriſoſtome* of *Florence*, Prior of the holye Monaſterie of *S. Iohn Baptiſt* of *Bouloigne*, doe certifie that R.P.D. *Francis le Moyne* Frenchman, hath dwelt with me two years in this venerable monaſterie, vnder obedience & regular obſeruance, with the leaue of the moſt reuerend the Lorde Abbot, declared in writing: during which time, he hath behaued himſelfe ſo religiouſly and honeſtly, that he hath edified al the others, through his honeſt behauiour his exemplary life, and his commendable example. In witneſſe whereof I haue giuen him theſe preſent Letters, ſubſigned with my owne hand, and garniſhed with the ſeale of our ſacred Monaſtery, at *Boulogne* the xviii. day of *March*, in the yeare 1600. and of another hand it is ſo. I the foreſaid Sir *Chriſoſtome* with my owne hand.

D. Theodoſius a Bononia Abbas generalis celeſtinorum ordinis Sancti Benedicti, &c.

IR *Theodoſius* of *Bouloigne*, Abbot generall of the *Celeſtins*, of the order of S. *Benner*, we will and commaund thee Sir *Francis Breton*, our Monke and Prieſt expreſly profeſſed, by the tenour of the preſents, in vertue of holy obedience, that vpon the ſight hereof, thou tranſport thy ſelfe in perſon, within two moneths, to our venerable Monaſtery of *S. Mary of Lion*, there to remaine vnder the obedience thereof, vntill ſuch time

time as by the reuerend Prouinciall of *France*, and parts far hence, ſhall be otherwiſe ordained. Therefore we require the ſaid reuerend Prouinciall, the Priors and other officers which are in thoſe quarters, that they receiue thee gently, and intreate thee courteouſly, as him who hath dwelt among vs honeſtly: and as it apperteineth, thou maieſt returne into thy countrey with our ſpeciall leaue, accompanied with our bleſſing, permitting thee vpon the way to make Sacramentall confeſſion, before any Prieſt, hauing leaue of his Ordinary, and of him to receiue the benefit of abſolution: and at all times and as often as it ſhall pleaſe thee, thou maiſt celebrate Maſſe. In witneſſe whereof we haue cauſed theſe preſents to be diſpatched: Subſigned with our owne ſigne, and aſſured with our Seale. Giuen at our venerall Abbey of the holy Ghoſt, at *Moron* the vii. day of *May*, in the yeare 1600. Sir *Theocoſe de Bouloigne*, Abbot generall of the *Celeſtins*, and of an other hand at *Montana*, where is our reſidence. The preſent commandement was preſented to the ſaid Sir *Francis Breton*, by me Sir *Archange* of *Milan*, viſitor generall of the *Celeſtins*, the firſt day of the moneth of *Iune*, 1600. Sir *Archange* aboue ſaid, Viſitour generall, with my owne hand, and of another hand, Sir *Celſe Remain* Secretarie.

Fidem facio et atteſtor ego D. Theophilus de Bononia, &c.

Theophilus of *Boloigne* of the order of *S. Benet*, S. T. P. and Prior of the Monaſterie of Saint *Peter Celeſtine* in *Milan*, do certifie and atteſt that Father Sir *Francis* of *Bretaigne*, Frenchman, Monke of the ſaid order and congregation, at my entreaty, and alſo by the conſent of the moſt reuerend Abbot our generall, hath remained two moneths in this venerable Monaſterie of *S. Peter Celeſtin* at *Milan*, there to ſerue the church, by reaſon of the great want of Monks, which he hath faithfully & deuoutly ſerued. This time being expired, & hauing obteind ſufficient nũber of monks,

the aboue ſaid *Francis* hath requeſted, that according to the leaue by him heretofore graciouſly attained from the moſt reuerend *Abbot*, he may goe into his owne quarter and countrey, which ought not in good right to be denied vnto him, I haue giuen and granted him leaue. In witneſſe whereof I haue written & ſubſigned this preſents with my owne hand, and garniſhed it with the common ſeale of the congregation, giuen in our venerable moneſtery of Sir *Peter Celeſtine* at *Milan*, the 16. day of *Auguſt* 1600. I Sir *Theophilus* abouesaid, with my owne hand and with another hand, Sir *Peter* the yonger, by conſent haue ſubſigned.

We the Miniſter and Ancients of the reformed Church of *Vendoſme*, certifie to all to whome it ſhall appertaine, that maiſter *Francis Lemoyne*, ſometimes a *Celeſtine* Monke of the order of Saint *Benit*, hath in this ſaid Church, made publick abiuration of the errours of the Church of Rome and profeſſion that hee will follow the true catholique and apoſtolique religion, and ſigned the ſame with his owne hand. Sunday the xxviii. of Ianuarie *Anno Domino*, 1601. whereof we haue giuen him this preſent certificate, hauing required vs, to ſtand him inſteede with the Brothers, whether he may addreſſe himſelfe. Done at our conſiſtorie of *Vendoſme* aforeſaid, the 29. Ianuarie in the yeare, 1601.

Solomean Miniſter. *Chauueau.*

C. Iohn. *I. Garriner.*

R. Couruoiſier.

The

The Christian protestation of Francis *Goupil Angeuin*, heretofore a Fryer in the couent of *Chasteau Roux*, openly published in the reformed Church at *Thouars* vpon Sunday the ninth of September.

1601.

How pleasing is the protestation of God, so often repeated in *Ezechiel*, *as I liue saith the Lorde, I take no pleasure in the death of a sinner, but rather that he turne from his way and liue*, I apply to my selfe in particuler, the generall exhortation which he addeth, turne you, turne you, from your wicked wayes, for why will you dye, O you house of *Israel*. But for asmuch as it is not of free will or of course, but of God who sheweth his mercy, I also acknowledge before this holy assembly, that I haue truely found mercy, for being sometime past, seduced by the sectaries of *Francis D'assisa*, I yeelded my selfe to be perswaded to this protext of holinesse, whereof they vaunt, vntill such time as I had clad my selfe with the habit, wherewith they so much deceiue the worlde, I imagined that in clothing me with this weede, I did put on the new man which as saith S. *Paule*, after God is created in righteousnesse and true holinesse. But I had not beene long amongst them, but God gaue me the grace to know, that I was deceiued, both in workes and doctrine: as for their workes, I will not stand much vpon them, but will tell you this onely, by the words of the same Apostle, I will no more participate with their vnfruitefull workes of darknesse: and that it is a shame to name those things which by thē are done in secret. And as for their doctrine, I could neuer comprehend, that God tooke any pleasure, that the honour which appertained vnto him alone, shoulde be transferred to the creatures, after that I harde him say, *I am the Lorde, this is my name, and my glorye will I not giue to another, neither my prayse to grauen Images*. But this is openlye done amongst

Ezechi. 33. 11.

Ephe. 4. 24

Isa. 42. 8.

amongst them, and (without that I speake any further hereof) all men know, that they extoll their pretended S. *Francis* many degrees aboue Christ himselfe, in the booke of conformities, cõpiled by one of *Pisa*, & imprinted by their permission and procurement at *Milan*. Moreouer, I could neuer imagine how it could be possible that the merits of Christ could finde any place amongst the pretended merits of men, so many workes of supererogation, proceeding from the counsels, wherby they perswade themselues to exceede the obseruation of the commandements of God, and to haue sufficient for thẽselues and others. I am of opinion and do
Iob.9.2.3. stedfastly beleeue, that that agreeth not with the saying of *Iob*, *how should man compared to God be iustified*, if hee woulde dispute with him, he could not answere one thing of a thousand, and with the saying of Iesus Christ, who willed that we acknowledge our selues for vnprofitable seruants, euen when we haue done all
Luk.17.10 those things which are commaunded vs. My conscience hath confuted me that I could not stand before God through my workes. Wherefore I imbrace the remission of my sinnes in Iesus Christ, and the iustification through faith onely, reputing my habit and workes done amongst them, for dunghill drosse to win Christ, renouncing the traditions of men, namely the Masse, and all the superstitions and idolatries of the Romish Church, to liue according to the word of God, sincerely preached in the reformed Churches, and hauing put off the habit off leasing with the leasing: I beseech you to hold me for a member of Christ, and with me to pray to him, that it may please him to perfect his worke in me, to his honour and glory, the building of his Church, and my eternall saluation, assuring you that feeling that heartes ease as *Dauid* did after the remission of his sinnes, I repeat in hart and voyce those
Psal.31.2. his wordes. O how blessed is he whose vnrighteousnesse is forgiuen, and whose sinne is couered: oh how blessed is the man to whom the Lord imputeth not his iniquity, and in whose spirite is no deceipt: I hope that God will giue me the grace that you shall know by my Godly perseuerance that there is not any in my hart or my mouth. So be it.

The said *Francis Goupil* came foorth of the couent of *Chasteau*

Roux

Roux &c is come to that of *Thouars*, where he was receiued in vertue of his obedience, written and signed vnder the hand of *Cardinall Vicairra*, of the said couent, wherin he giueth testimony of his honest life and religious conuersation, as the originall beareth record, kept in the said Church of *Thouars*.

We vnderwritten pastour and Elders of the Church of *Thouars*, certify those, to whom the same shal appertaine, that the said *Francis Goupil* hath made profession of the true religion amongst vs, according to the tenner of that which is aboue written, and do pray the brothers to whome he shall repaire, to hold him for a true member of our Lord Iesus Christ, From *Thouars* the xviii. of September. 1601.

Andrew Riuet Pastour.
F. Guerineau: *P. Mausset*,
F. Ferraut. *P. Pelleus.* Elders.

The conuersion and confession of Lowys du Bois *late of* Rissijl (*Priest, and preacher of* S. Francis order within Dunkerke) done publikly in the Citty of *Leyden*, the third of *Iune*, Ann. 1601. on Sunday after the Sermon.

Translated out of French and Dutch into English.

Luke. 15. verse. 6. 7.

Reioyce with me: for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

The Dedication.

To the reuerend Ministers, Elders and Deacons of the French congregation in Middelborough, Lowys du Bois *wisheth peace and saluation.*

HOnorable brethere, the desire which I haue to testifie, how much I esteeme my selfe beholding vnto your worships, because when I came first out of he bottomelesse pitte of darkenesse, yee haue not

onely receiued me very friendly, but alſo entertained hether to with your liberality. This deſire moueth me to giue vnto your worſhip, not any thing worthy for ſuch a benefit, but that which I can onely giue at this preſent, beſeeching your worſhip to regard more the affection of the giuer, then the finalneſſe of the gift. I ſend vnto you my reclamation from Poperie, done publickelie in the citty of *Leyden*, out of the which God by his infinit mercy hath brought me, vnto a ſound reſolution and confeſſion of the true religion, for to liue and dye in it, God which hath begun his worke in me accompliſh the ſame alſo, and giue vnto your honourable bretheren, daylie increaſe in ſcripture and corporall giftes, and by the ſame grace beſtowed on me, to call thoſe which are yet drowned in the impurities of Poperie, and liue in the middeſt of a Babilonicall confuſion, *Leyden* the 14. of *Iune*, 1601.

Your honours moſt humble ſeruant
Lowys du Bois.

The Conuerſion of Lowys *du Bois.*

I Stand heere in the preſence of God the father, and his electe Angels, and of this Chriſtian congregation, for to declare briefly what I haue beene in times paſt, and of what minde and inclynation I am at this preſent, and whereunto I hope to come by the grace of God.

Beeing now departed from the abuſe of Popery, which are an *Abyſme* of impietie, by which the name of God is ſo villanouſly prophaned, and ſo ſinfullie attributed vnto idols: Beholde the reaſon why I am gone out of this daungerous labyrinth

finth of damnable errors, and there is no body (hauing onely a ſmacke of knowledge of the trueth) but he will with all his hart, flie from the ſame, and abhor it, according to that excellent admonition, giuen by the holy Euangeliſt *Iohn* in his Reuelation the 18. *verſ.* 4. *Go out of her, my people, that ye be not partakers of her ſinnes, and that yee receiue not of her plagues. &c.*

And euen as God in this ſpirituall *Babilon*, and vnder this kingdome of Antechriſt, hath alwayes kept his elect, ſo he doth drawe the ſame in conuenient time out of this pit of damnation, darkeneſſe, errour, and ignorance, for to bring them vnto him. Such a one am I at this preſent by the grace of my God, which hath opened mine eyes for to vnderſtand the falſhood and infidelitie of the Romiſh Church, in the which I haue been nouriſhed & inſtructed amgõſt the ſect & moſt ſuperſtitious order of *S. Francis*, & as one of the chiefeſt fauorites, did exerciſe the office of a Prieſt, offering the abhominable ſacrifice in that Sinagogue: notwithſtãding, my hart being yet hardned, & my vnderſtãding vayled with ignorance, I eſteemed my ſelfe to be in the houſe of God, and in the middeſt of his church, and the wayes leading into damnation, ſeemed vnto me good and vpright. The authors inſtitution of former life.

But now by the grace of God our Father, (who) according to the great riches of his bountifull grace, as the Apoſtle teſtified in the 2. *Chap.* to the *Epheſi.* and by the inward motion of his fauour, hath ſo graciouſly drawne me out of the pit of ignorance to his knowledge) mine eyes beeing opened, and my vnderſtanding enlightened, I conſider now how farre I was gone aſtray from the way of ſaluation, beeing ſo zealous in the tradition and ordinances of the fathers (with the Apoſtle S. *Paule* before his conuerſion, as he himſelfe telleth in the firſt to the *Galathians*,) being in a houſe full of iniquitie and vncleaneneſſe, where the truth of Gods word lies vnder foote, although they ſeeme to maintaine the bookes comprehended in the olde and new Teſtament, for to blinde ſo the eyes of the common and ſimple people, the which the meane-while they doe occupie with humaine traditions, which not onely are not to be found in the ſcripture (which is the onely rule of trueth but are quite contrary, and repugnant to the ſame, making

Ephe. 2. 7. The authors conuerſion.

Gala. 1. 14. The practiſe of Poperie is fained deuotion and an Ape play.

making them to beleeue, that it is sufficient if they continue sometimes religiously in their Ape-play, ceremonies and church customes, as there is, the sweete singing in the Masse, vespers, and mattines, not permitting that the mysteries of saluation conteyned in the scriptures, should be vnderstood of euery one, but that all should be plaide in an vnknowne speech, fearing that Gods word being translated into the common language, might bring full knowledge and vnderstanding to euery one, therefore also they do forbid, that no body should be so bolde as to reade the Bible, and to haue it in their houses, holding them for heretickes and suspect men which keepe it by them, & so bridle them with threatnings of imprisonment and of death, in the name and by the commandement of the Pope, who being partly by deceit, partly by more & Barbarous tyranny, by little and little crept into the middest of the Church, boasteth himselfe to be (O monstrous blasphemy) the Vicar of Iesus Christ, and the head of his Church, sitting as God in the Temple of God, as it is written, 2. Thes. 2. robbing vnshamefully, and attributing to himselfe the honour, which the holy Scripture onely describeth to Iesus Christ the true head of his elect, in the 4. and 5. to the *Ephesians*, and in the first and second to the *Collossians*, vsurping not onely authoritie and violence, against all right and reason, ouer all the Monarkes and Princes of the earth, so that they must submit their neckes vnder his feete, and are constrained with more then seruile seruitude and bondage, to kisse the soule of his Pantoffles, but also, although it be vntollerable before God and men, doth endeuour and seeke to gouerne most cruelly the poore soules and consciences of men: contrary to the saying of the Apostle, 2. *Cor. 1. vers. 8.* charging them with innumerable burthens of humaine traditions and triflings, excommunicating some men, and some condemning by anathema, forgiuing sinnes with full authoritie, canonizing the Saints, arrogating to himselfe power aboue the Angels, to commaund and to vse them for his messengers: and according to the same authoritie, accompanied with more then godly wisdome, (as he boasted) doth teach and instruct his flock, deliuering vnto them the right sense and meaning of the holy scriptures, as the onely and supreame interpretor of the same,

The Popes part.

2. Thes. 2. 4

Eph. 4. & 5. Col. 1. & 2.

The Princes slauery.

2. Cor. 1. 8.

Pope aboue Angels.

leading

leading them in all truth. The meane while dooth feede them onely with humaine traditions, with prohibitions, that nothing may be saide to the contrarye, neither may be enquired for the truth out of the saide Scriptures, confounding the trueth of Gods worde with his decrees and statutes. The which things teach vs manifestly the loue and kindnesse of such a sheepheard towards his flocke, that insteed of feeding it with the wholsome doctrine propounded in Gods worde, and refreshing it with the sweete waters of Gods graces, the which are conueyed into our hearts by the pure and sincere preaching of his worde, doth rather cast it downe into the pit of errors and superstitions, depriuing the common people most vniustly, from the reading of the holy scriptures, and keeping them thereby in ignorance, whereby they cannot be resolued of their saluation, prescribing vnto them an infinite number of traditions, as if the scriptures were not sufficient to saluation: yea accusing them most blasphemously of imperfection, and of obscuritie, against the plaine testimonie of S. *Paul. 2. Tim. 3. vers. 16. For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in righteousnesse: that the man of God may be absolute, being made perfect vnto all good workes.* This it is that opened our eyes, that mooued our heart, and setled vs vpon the right way, from the which we erred by our corrupt nature, and this doth manifest vnto vs the mysteries of saluation. For as *Chrysostome* an olde Father very well teacheth: Wee must onely beleeue the holy scriptures, by this doore, enter both sheepheard and sheepe, who enters not through it, is a theefe, for it is a propertie of the diuell to adde somewhat to the commandements of God, and beholde therefore how clearely God commands, *Deut. 4. ver. 2.* to content our selues with this rule, for to discerne by it the truth from falsehood, *Yee shall put nothing vnto the worde which I commande you, neither shall yee take ought there-from, that yee may keepe the commandements of the Lord your God which I command you.* Shall we desire a more expresse charge? But why doe our doctors of the Romish Synagogue notwithstanding all this: They take their refuge to traditions of men, without, yea against the worde of God, adding vnto it, and detracting from it, according

The peoples ignorance.

2. Tim. 3. 16.

The profit of God his worde.

Deut. 4. 2.

The Romish doctors part in this play.

to their pleaſure. They ſay the holye Scripture is not perfect enough, ſhe is obſeure and hard to be vnderſtood, but we muſt explicate and cleere her with our traditions: but (I pray you) what other perfection can they finde for vs, to come to ſaluation: Let vs heare what the Apoſtle ſaies, *2. Tim. 3. verſ. 15. Thou haſt knowne the holy ſcriptures of a childe, which are able to make thee wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus.* And in the Goſpell of Saint *Iohn. chap. 20. verſ. 31.* we are ſet twiſe to the ſcriptures, *But theſe things* (ſaith he) *are written, that yee might beleeue, that Ieſus is that Chriſt that Sonne of God, and that in beleeuing, yee might haue life through his Name. Dauid* the Prophet conſidering the ſame, *Pſal. 119. verſe 103. and 105.* ſaith; *How ſweete are thy promiſes vnto my mouth! yea, more then Honie*: And againe. *Thy worde is a Lantherne vnto my feete, and a light vnto my path.* Yea but is it not ſay they a commendable thing to ſerue God according to the inſtitutions of our Fathers, and to keepe vs by them? Is it not a thing agreeable vnto GOD to worſhip his Saints? to goe in Pilgrimage, to faſt whole Lent, to confeſſe, to heare Maſſe, &c.

But (I pray you) vpon what ground is this built, and who requires ſuch at your hands? if wee will ſerue GOD, let vs ſerue him according to his worde, let vs enquire for his holye will, and hauing found it, let vs follow it obediently, for truelye there was neuer ſo baſe a maiſter, but hee would be ſerued according to his will preſcribed vnto his ſeruants or diſciples concerning their duty.

Wherefore ſhall we then deteine from God his right, who hath reuealed his holy will vnto vs in his worde, and the meanes how he will bee ſerued by vs. If then we will be obedient vnto him, let vs ſeeke nothing in our ſelues to pleaſe him, nor alſo the inſtitutions of the Fathers, to followe them according to the commaundement of GOD giuen to the Iſraelites, *Ezech. 20. verſe. 31. Walke yee not in the ordinances of your Fathers, neither obſerue their manners, nor defile your ſelues with their Idols. I am the Lord your God: walke in my ſtatutes, and keepe my iudgements and doe them.*

For

For as God ſaith in the 55. Chapter of the Prophet *Eſay*, *verſe. 8. 9. For my thoughts are not your thoughts, neither are your wayes my wayes, ſaieth the Lorde. For as the Heauens are higher then the Earth, ſo are my wayes higher then your wayes, and my thoughts aboue your thoughts.* And in the 15. Chapter of *Mathew*, the 9. verſe. *But in vaine they worſhip me, teaching for doctrines, mens precepts.*

But let vs turne our ſelues to him, ſeeing hee dooth inuite vs ſo kindely by his worde; and as *Cyprian* an olde Father ſaith, Let vs not beholde thoſe thinges that haue beene done and teacht before our times, if ſo be wee will followe Ieſus Chriſt: but let vs before all things, caſt our eyes on thoſe thinges which Chriſt (who was before all men) hath commanded to be done by vs, following rather the trueth then cuſtome. And although an Angell from heauen ſhould Preache you an other Goſpell then I preache vnto you, let him bee (ſaith the Apoſtle) an Anatheme, *Gallathians 1.* Our Doctors holde to the contrarie by Popely authoritie, that all thoſe are execrable, that doe not holde for good their inſtitutions and humaine tradicions. *Cypr. Epiſt. 3. lib. 2.*

But is this ſo wonderfull (deere bretheren) that ſuch men ſhewe themſelues ſo haynous enemies againſt the trueth and the holye Scriptures, ſeeing they bee ſo bolde as to come thus farre, that beſides all their blaſphemies againſt the worde of GOD, to vnder-creepe and to robbe from Chriſt his office and honour, that onely appertayneth vnto him, before God his heauenly Father, to accompliſhe the worke of our gracious redemption, ſtealing awaye a parte of his ſacrifice by their merites and indulgences, drawne out of the treaſure of the Romiſh ſynagogue, which as they ſaye, is full of the merites of the Apoſtles and holye Martyres, and of their workes of ſupererogation, this they make the poore ignorante people beleeue. Robbing of Ieſus Chriſt.

Thoſe now that haue great ſtore of money and goods (for that is it that maketh their chimney to ſmoake, & the ſpit to broache their roaſt meat) buy of the ſame, thinking to get therby ſaluatiō,

and

and thus according to their pleaſure doe diſtribute for money the bloud of Ieſus Chriſt, wherein they are like not vnto *Simon Peter* but *Simon Magus*, of whom is ſpoken in the 8. *chap.* of the *Acts*, and treade vnder feete the ſacrifice of Christ, by the damned ſacrifice of the Maſſe, I name it damned, and with good reaſon, for if Satan in any article ſheweth himſelfe impudent, deceitfull, and malicious, it is in this point, For what is the Maſſe, but a manyfeſt and damnable prophanation of the merites of Ieſus Chriſt? yea ſuch a prophanation whereby not onely the body of our Lord Ieſus Chriſt is againe here on earth killed (being neuertheleſſe aſcēdid into heauen, glorified by God his father, and placed to his right hand, commeth to be broken of a man, as being comprehended in a peece of dowe) but alſo the greatneſſe, the full ſatifaction, the vertue, the eternity of his merites are vtterly reiected. The ſcripture to the contrary teacheth vs manifeſtly to fly ſuch a monſter of errors; admoniſhing vs, that we obtaine onely by the blood ſhedding of our Lord Ieſus Chriſt, once done at the Croſſe, ſaluation, and not by the damned ſacrifice of a prieſt who offers againe, and teares in peeces, as a cruell hang-man, the body of our Lord Ieſus Chriſt, that it is by his onely ſacrifice done for vs, as the Apoſtle ſaith. *1. Cor. 1. 30. But ye are of him in Chriſt Ieſus, who of God is made vnto vs wiſedome and righteouſneſſe, and ſanctification, and redemption. That, according as it is written, he that reioyceth, let him reioyce in the Lord*: Whereof the Apoſtle teſtifieth in the 9. to the *Hebrewes*, making a compariſon betweene the ſacrifices of the olde Teſtament, with the ſacrifice of our Lorde Ieſus Chriſt, ſhewing the difference of the one to the other, oppoſing the imperfection and mutability of the one (for they were renewed euery yeare) to the perfection of the eternity of the ſacrifice of our Lord Ieſus Chriſt.

The Maſſe a damned Maſſe.

And therefore reade the new Teſtament ouer and ouer, you ſhall finde no where one word, I ſay not onely of the Maſſe, which is an inuention of Satan, but neither of any Propetiatory ſacrifices, of what kinde ſoeuer they be, but of the onely ſacrifice of Ieſus Chriſt, who being anoynted of God his father to bee an eternall prieſt according to the order of *Melchizedeck*, hath voluntarily giuen ouer himſelfe vnto the death, and for euer reconciled

Pſal. 110. 4

ciled vs with God the father. If then the matter be thus cleare, what ſhall our Docters reply to maintaine their Maſſe, which is vtterly conuicted by theſe places of the holy Scripture, for they cannot hold the words of the Apoſtle for trueth, vnleſſe they accuſe themſelues of this their abuſe: the reaſon is euident, for if the Leuiticall ſacrifices haue beene vnperfect, and not ſufficient to waſh away the ſinnes of the children of *Iſrael*, becauſe it was neceſſary to iterate & renew them often, how much the more ſhall the Sacrifice of our Lord Ieſus Chriſt bee of ſmall eſtimation before God his father, when, not onely euery yeare, but alſo euery day, yea almoſt euery houre, it muſt needes by a prieſt be itterated and renewed. And loe this is the doctrine of that great vicar of Ieſus Chriſt, of his Biſhops, and Suppoſts, or Cardinals &c. Conſider once the ſubſtance of this faire ſacrifice which is figured in the Maſſe, but why do I call it a ſacrifice, ſeeing it is nothing els but a manifeſt deuiſion of Chriſt and his merites, for a sthe Apoſtle ſaith, *Heb.7.22. Where no ſhedding of blood is, there is no ſacrifice.*

Marke once briefly the doctrine wherewith they nouriſh the people, when they ſpeake concerning ſaluation, they keepe them depending on their tradition, and merits of men, where the ſcripture contrariwiſe teſtifieth moſt euidently, that we cannot pleaſe God in any ſort of our ſelues or by our merits, but that we obtaine ſaluation onely by faith, & that it is his pure goodneſſe, as we read in the 3.4.5. and 10. *chap.* to the *Romanes*. and in the 2. & 3. to the *Epheſians*, where the Apoſtle excludeth cleerely all theſe commeritors, when he ſayes, *By grace are ye ſaued through faith, and that not of your ſelues: it is the gift of God: Not of workes, leaſt any man ſhould boaſt himſelfe.* & in the 3. to the *Phillipians verſ.* 8. *I eſteeme* ſaith the Apoſtle, ſpeaking of his owne perſon, (hauing thouſand times more reaſon to boaſt of perfection and holineſſe of his workes, then our Papiſts haue now a dayes) *I eſteeme* (ſaith hee) *all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to be doung, that I might winne Chriſt.*

Shall we deſire a cleare and manifeſt teſtimony for to humble our ſelues before God, and ſo to lift vp our harts vnto God, for to

craue mercy from him? But the wickedneſſe of the Romiſh clergy is ſo great, and the poore people is ſo blinded, that they neuer examine themſelues and the vnworthineſſe of their merrites which be not at all, yea inſteed that they ſhould cry out with the Prophet *Dauid* in his 143. *Pſalm. verſ.* 2. *Enter not into iudgement with thy ſeruant: for in thy ſight ſhall none that liueth, be iuſtified.* they flatter themſelues, & bring to an account before God, their merrites and worthineſſes to be ſaued by them, or at leaſt partly. Wherein we haue to marke the great deceitfulneſſe of Satan, who knowing our ſickneſſe, and our weaker part, and obſeruing that men by nature is giuen to an idle preſumption & pleaſing of themſelues, and that man flatters commonly himſelfe, he propounds vnto him his merrites and good workes, to this end, that putting his confidence on the ſame, hee might forget to imbrace the grace of God, which ſaueth vs in Ieſus Chriſt, and therefore if any doctrine be mingled with the deceite of Satan, it is this doctrine, namely of the iuſtification of the poore ſinner before God: for if he could once take away the trueth of this Doctrine, (which is the foundation of our ſaluation) he might ſoone come to the ende of his purpoſe and intent, ſeeing that without this, there is no more any life for the poore ſinner, no mercy, no couenant, no promiſe: but (in a word) eternall damnation, if we will truſt in any manner on our ſelues, or haue opinion onely of any merrite. From whence, I pray you come ſo many ſobs, ſo much weeping, ſo many teares, and to be ſhort, ſuch an vnbeliefe, and incertitude of ſaluation in the article of death, not only amongſt the common people, but alſo amongſt the Prieſt and teachers, yea ſuch a deſpaire, that they condemne themſelues, hauing no feeling of the ſalutary grace of God, is not the reaſon becauſe they conſidering and diligently examining their owne workes, finde nothing that can ſubſiſt before ſuch a iuſt iudge? Surelye it is ſo, for they are all but infirmities and ſtinking pollutions. And this is the conſolation which they can get by the conſidering of their merits and good workes in the laſt breath of this life. By and by followeth the laſt ſaluing or vnction (as they call it) done by a Prieſt, who waſheth and purgeth with an holyed and conſecrated Oyle, the poore ſick man of his ſinnes, then come

Iuſtification by merrits the deuills Doctrine.

The death of Papiſts, a good thing to obſerue.

the

the waxen Candels which burne day and night before the graue, the ringing of Bels, Maſſes, Vigiles, *De profundis, & Requieſcant in pace:* and ſuch like Ape-play. Theſe things are rather vnto them Needels to prick their conſciences, ſeeking conſolation in things which are of no valour, in ſteede of taking their refuge to the blood of Chriſt which purgeth vs of all our ſinnes, as *S. Peter* ſaith 1. Epiſt. 1. verſe 18. And thus is the common people ſeduced and brought to their euerlaſting perdition by theſe deceiuers and ſeducers of ſoules: beholde this is the ſweete conſolation, which they haue to weapon themſelues againſt the battle of death and Sathan. Beholde this is the reſt and peace of their conſciences in the end of their liues. Beſides this vnbeleefe and diffidence wherwith they are tormented, being vncertaine of their owne ſaluation, they ſee nothing but paine and torments prepared for them, being tranſmitted (ſoone after death) to a Purgatorie (which is the more rediculous, becauſe it can be found no where) for to doe their penance and repent, to the end that the poore ſoules which haue not merited enough in this worlde, ſhould ſuffer there for a certaine time the paines of Purgatorie, being roaſted in a fire, the one more, the other leſſe, for to come at laſt to heauen, and deſerue eternall ſaluation.

The ſinne of Romiſh Doctors.

But for to diſcouer ſomewhat better their errors and abuſes, how ſhall the Doctors of the Romiſh Church be able, to excuſe themſelues before God, ſeeing they turne not onely the people from the true worſhipping of God, but commaund them alſo to worſhip creatures, and take their recourſe to Saints and Sainteſſes, to be mediators betweene God and them in all their neceſſities and defects. A doctrine flatte contrarie to the holy Scriptures: for examine the holy Scripture from leafe to leafe, from the beginning to the end, you ſhall finde no commaundement to do it, nor promiſe, nor example of any that haue done it, neither in the olde nor new Teſtament, as thoſe of the Romiſh Church do, who being infected with plague, take their recourſe with prayer to Saint *Andrew*, or to Saint *Rocquis*, being in tempeſt in feare of Shipwracke, they take recourſe to Saint *Nicholas*, or Saint *Clemens*, and ſo foorth, according to the diſeaſes or euils which come vpon them. And is not this it that the Scripture condemns, ſhowing

as though it were with a finger we muſt inuocate and worſhip: The Prophet *Dauid* in his 18. Pſalme verſe. 2. ſaith: *The Lord is my rocke, and my fortreſſe, and he that deliuereth me, my God and my ſtrength: in him will I truſt, my ſhielde, the horne alſo of my ſaluation, and my refuge.* And in the 3. Pſalme, verſe. 5. *I layde me downe and ſlept, and roſe vp againe, for the Lord ſuſtained me. I will not be afraide for ten thouſand of the people.* Beſides theſe are yet innumerable places of Scripture propounded vnto vs, to demonſtrate, that we muſt not truſt vpon the might and arme of man, nor looke for any helpe of creatures, but that we muſt take our courſe vnto God onely, who can, doth, and will, deliuer vs from all euils.

But is not this an impudencie (ſay they) and too great a boldneſſe, to appeare ſo before God, without crauing firſt the meanes or interceſſion of ſome Saint? I would faine that they ſhould anſwer me whether it be preſumption or boldneſſe to obey vnto God, and to follow his commaundement: I thinke not that they be ſo impudent, but they muſt confeſſe ſo much. Conſidering then that we haue this commaundement in the holy Scripture, that in all neceſſities we muſt take our refuge to God with a true and liuely faith, and with a ſure and vndoubted aſſurance to obtaine that which we pray for at his hands, as clearely is written in the 50. Pſalme of the Prophet *Dauid* verſe. 15. *Call vpon me in the day of trouble: ſo will I deliuer thee, and thou ſhalt glorifie me.* And the Apoſtle Hebrew. 4. verſe 16. *Let vs goe boldly therefore vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.* And if we ſeeke a mediator betweene vs and the Father, we muſt not runne to Saints, for Chriſt dyed for vs, yea more, he is riſen, and ſitteth at the right hand of God, and prayes for vs, which the Apoſtle explicates in the 8. to the Roma. 24. ver. *For we are ſaued by hope: but hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?* and in Hebrew. 9. verſ. 24. *For Chriſt is not entred into the holy places that are made with hands, which are ſimilitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the ſight of God for vs.*

We muſt therefore goe to him in all our neceſſities, by him ſhall we obtaine mercy, he is (to be breefe) our aduocate by the father, offering vnto him our prayers. Let vs therefore not runne to crea-

creatures,and call vpon them in our neede. Let vs not robbe God of his honour onely due vnto him, to deferre the ſame to anye other,but let vs follow that rule of well praying, which Chriſt teacheth vs *Matth.6.* Let vs in all ſuretie by the vertue of the Mediation of our Sauiour Ieſus Chriſt, go to God our Father, truſting aſſuredly that nothing ſhall faile vs, if we faile not in our dutie,God is true in his promiſes, to whome I will take my refuge.

Concluding therefore my rehearſe, I will giue him praiſe and thankes for all his exceeding great benefites, which I confeſſe to haue receiued from his gracious mercie, that he hath brought me, that was gone aſtray from the right way of ſaluation, & was departed from his tabernacle, to his Church: clearing the eyes of my vnderſtanding for to enioy the light of his holy Goſpell, and the trueth of his holy worde, and to renounce to all errors and ſuperſtitions of the children of darkeneſſe, in the which hetherto I haue beene ſmothered.

I confeſſe heere before God, and his holy congregation, that with a ſincere & vpright mind and hart,I forſake from henceforward all Popery and their ſuperſtitious Apoſtaticall blaſphemous doctrine, and abhominable & damnable errors which they exerciſe yet daily,in the which I haue liued too long a time,feeling my ſelfe now inuited to the ſalutary knowledge of the trueth. Therefore I promiſe and proteſt before God and his whole congregation,to deſire to liue and to dye in the faith of the reformed Churches, where the trueth of Gods word is purely preached, and the Sacraments faithfully adminiſterd,praying all thirſting ſoules)according to my example) to their good wel-fare and ſaluation, to gather themſelues in all humility of hart to the true flocke of that great ſheepheard, whoſoeuer feele a ſparke of truth, let him no longer be tranſported by all windes of humane traditions, to the end that the kingdome of God and of our Lord Ieſus Chriſt more and more increaſing,we alſo altogether at laſt may be congregated to the ioyes of eternal life,through Ieſus Chriſt our lord, to whome with the father and the holy Ghoſt, bee praiſe and thankſgiuing for euermore, Amen.

We ſubſcribed, teſtifie this declaration to haue beene done publickly the 3. of Iune 1601. after the ſermon in the French Church within the City of Leyden, *by* Lowys du Bois *of late Prieſt and preacher of the order of S.* Francis, *in the city of Dunkerke.*

Lucas Tulcat the Father.
Lucas Tulcat the Sonne.

F 6.3.43

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